

# CHRISTIAN CENTURY

## CHRIST THE NEED OF THE SOUL.

Subtest thought shall fail and learning falter,

Churches change, forms perish, systems go;

But our human needs, they will not alter.

Christ no after age shall e'er outgrow.

Yea, Amen, oh, changeless One, thou only

Art life's guide and spiritual goal,

Thou the light across the dark vale lonely,

Thou the Eternal haven of the soul.

—*Jno. Campbell Shairp.*

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# The Christian Century

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## EVENTS OF THE WEEK

The fifty-fourth convocation of the University of Chicago was held in Leon Mandell Assembly Hall, March 21st. A telegram expressing the deep concern of the faculty, students, and friends of the University over the condition of President Harper, was sent the President. The convocation address upon the subject, "The State and Research," was delivered by Dr. Herbert Putnam, librarian of Congress, Washington. He said during his address that the U. S. government is maintaining research to a greater extent than any other two governments combined. The expenditure of our government is now from \$5,000,000 to \$10,000,000 yearly for this purpose. Dr. Putnam, in his address, set forth the ground of justification of such expenditure on the part of the government.

The methods of the Beef Trust seem to be undergoing a real investigation in Chicago. The papers Beef Trust grew quite facetious over the inquiries and report of Commissioner Garfield, but this is different. Thomas J. Connors, Armour's general superintendent, has been arrested and put under bond for influencing a witness. Heavy guards of secret service men surround the witnesses, and shadow them constantly. J. Ogen Armour is out with a statement that the indictment of his confidential man, Connors, "is the result of a grave misunderstanding as to the facts;" but his excellency does not say what the facts are! He merely enters a general denial, which reads in part like an admission. More power to the Federal jury. They are dealing with a powerful and unscrupulous foe.

If we may depend upon dispatches, the throne of all the Russias now seems to be menaced by the

Russia's Troubles. Czar's own soldiers. A Port Arthur man is at the head of the Yalta rioters and of the mutiny at Harbin, which is accompanied by incendiarism. A correspondent who was present in St. Petersburg at a meeting of returned officers reports that those present were unanimous against the government, and many advocated revolution. It is said that Japan has been very willing for prisoners to return, because it desires to swell the ranks of Russian agitators. "They that take the sword shall perish by the sword." We placed little credence in the rumor that the Czar had attempted suicide, and it proved to be false. He is too timid a man to do or attempt any great enterprise. He has still further angered the Poles by refusing to make concessions in the matter of their language.

The Folk regime in Missouri has raised some interesting questions. In the large cities of that State the

**The Reformer in Office.** Sunday laws have been notoriously violated.

The officials have always plead that public sentiment is against their enforcement. But in the reorganization of police boards, and the carrying out of the platform on which Mr. Folk was elected there is a promise of a change. In Kansas City the time has already been set for the enforcement of the law to begin. In St. Louis things seem to move slowly, but there has already been a decided improvement. The word has gone out that "the lid is on" in St. Louis. Crooks from other cities are giving the town a wide berth, and petty thievery has diminished. Chief Kiely says: "Wine rooms and low-class saloons are responsible for many thefts, and I shall not let up in my efforts to put all such places out of business."

This is the week of city elections throughout the country. In many of the smaller municipalities

**City Elections.** there is the same dissatisfaction with ring rule which we find in

the great centers. It is quite evident that a new politics has arrived. A new type of leader has arisen, after the LaFollette and Folk pattern. The President himself belongs to this class. The tendencies in government are no longer aristocratic or plutocratic, but democratic. It is being discovered that the constitution itself, hoary old document, needs revision and amendment; that it was framed by men whose leanings were aristocratic, and meant to put checks on the people. Most American cities have been governed by a little clique of place-holders, saloon-keepers and criminals. But as we go to press there are encouraging signs all along the horizon that the rank and file of the citizens are waking up and throwing off the rule of the corrupt minority.

The mayoralty campaign in Chicago has degenerated into a personal fight.

**Mayoralty Fight.** John M. Harlan, the Republican nominee,

has from the first accused Judge Dunne of being in league with the traction interests. Now Judge Dunne comes back at Harlan with the accusation that he and J. Pierpont Morgan, who has recently bought large holdings in the Chicago City R. R. Company, have a tacit understanding with one another; and that Harlan is Morgan's candidate. The average voter can not vote either way with any assurance that he knows just what he is voting for. Still most votes will turn upon this issue; while at the same time there is no doubt as to the position of the several candidates upon

the question of enforcing the laws regarding the sale of intoxicants. Mr. Stewart alone dares to say he will enforce the law requiring the saloons to close on Sunday. Is not this issue fully as important as the above? Why not vote where one can know what he is voting for?

Mr. John D. Rockefeller recently offered \$100,000 to the American Board of Commissioners for Foreign Missions. Now

**Tainted Money and Misconduct.** the Congregational ministers in Boston and vicinity have forwarded a protest against its acceptance.

They state with unusual clearness the grounds of their protest, and their statement, no doubt, voices the feelings of many good people. The reason they assign is that the Standard Oil Company, of which Mr. Rockefeller is the head, "stands before the public under repeated and recent formidable indictments in specific terms for methods which are morally iniquitous and socially destructive; that the acceptance of such a gift involves the constituents of the board in a relation implying honor toward the donor, and subjects the board to the charge of ignoring the moral issues involved." The petition closes with an appeal to decline the gift, or return it if it has been accepted. There are Christian people not a few who insist that a strict adherence should be given to the Master's teaching concerning righteousness, and that we cannot afford to be compromised by an action which is even doubtful.

Too much money for students is bad money. So says Prof. William Bailey,

**Money a Hindrance.** Yale University statistician, in his report

on the comparative amounts spent by students with small income and those with larger income. The report shows that the increased expenditure of the wealthier students is not for board, rent, books, or any means of cultural improvement, but for pleasure, tobacco and intoxicants. And says Prof. Bailey: "The men who take time to spend \$897.90 a year on pleasure, tobacco and intoxicants do not have enough time left for their regular work to rank high in the class." Taking the amount spent by the poorer students as the unit of comparison, the report tabulated is as follows:

	Income for year				
	Under \$500	To \$500	To \$1,000	To \$1,500	Over \$2,000
Necessities	...1	2.72	3.61	4.53	6.41
Stationery	...1	1.43	2.21	2.75	4.36
Pleasure	...1	3.26	6.89	11.85	18.66
Tobacco, intoxicants	....1	12.32	26.27	64.00	82.36
Totals	....1	2.76	4.10	5.79	8.43

Gen. Booth of the Salvation Army left Jaffa on March 13th for Australia. He was greatly moved by his visit to the Holy Land.

## EDITORIAL

### MEN AND THE CHURCH

**T**HERE is room for more men, and women too, in all the churches, but the church chorus is not so wanting in base and tenor as some critics would have us believe. Many an allegation against the church in these days ought to be labeled, "Important if True!" "Men do go to church, in large numbers, and with sympathetic soul," says Dr. Kerr Boyce Tupper, "when pastor and people give them something to go for." That last clause is the key to the situation. Men are too busy, and too worn with the week's business, to go to church to listen to droning platitudes. But if the preacher by arduous toil will put himself in their class, he will be rewarded by seeing them in his pews.

There are not wanting churches which have more men than women in their membership; the men outnumber the women at the prayer-meeting. It may be that these churches are exceptions, but they serve to show that there are no insuperable obstacles in the way of men becoming Christians. The same personal elements and general methods will win everywhere. Out of our 80,000,000 population there are about 14,000,000 young men, between the ages of sixteen and thirty-five. 5,300,000 of these young men are members of the churches. Recently statistics were gathered from seventy-eight representative churches, showing that thirty-seven per cent of the young men in the United States are directly or indirectly connected with the work of the church.

To these totals must be added the male youth in our Sunday schools, the members of the Salvation Army, etc. The Gideons are growing rapidly into prominence and usefulness, and in many other ways the men are proving themselves active and determinative factors in the religious life of the community. Our own Business Men's League with organizations in every church is a significant enterprise.

So the next time you hear some complacent critic of the church ask, "Why don't men attend church?" tell him with vehement earnestness, "They do attend church, in large numbers. No standing army on earth to-day compares with the male membership of churches in this country alone. Not only do they attend church, they are deeply interested in the work of the church, and their service grows every year more valuable."

This is not saying that we have all the men in the church we want. It need not lull us into a state of satisfaction. But it ought to encourage us to put forth wiser, more tactful efforts, as fishers of men, supremely confident that He who has commissioned us will guide and reward us. Every earnest preacher will see to it that his message is strong, clear and convincing; that he himself and the church he leads are not stumbling-blocks in men's way. But rather that they are a holy and helpful brotherhood, persuading, winning, subduing men, silencing the gainsayers, and carrying triumphantly forward the standard of the Cross.

### The HELP of HINDRANCES

**D**IFFICULTIES and discouragements must not deter us in the service of God. Indeed, if we persevere, we shall find that they are helps, not hindrances. "In my trouble, affliction, poverty, I have prepared for the house of the Lord," exclaims David. The king was not always king. He was not born to the purple. He had been hunted like a wolf, and, even when he finally sat in regal splendor, he was surrounded by enemies, betrayed by false friends and disgraced by sensuous passions. Yet deceit and treachery, interminable and costly wars, sickness, famine, folly, none of these things deterred him. He would build a house for the Lord, and, since he was forbidden to build, he would at least prepare.

In one of the annual meetings of the Primitive Methodist Council in London, the president, Dr. W. L. Watkinson, said: "If we want to do anything, to build a church, or improve a church, or sustain a mission—anything of the sort—it does not rise 'like an exhalation.' We have a little meeting in a vestry, and the thing is proposed and the infinite difficulties are felt; and then a man gets up and shows that the thing is absolutely impracticable. I am bound to say I have never been present at one of these meetings but that man was there; and I am bound to say that all the facts have been with him, all the logic; he is the clever man, he is the statesman; and he demonstrates the impossibility of the thing—and then you go and do it! That is the way we have gone on from generation to generation."

Was ever a private fortune erected without debt incurred, disaster faced, difficulties overcome? Was ever anything great for the weal of man and the glory of God accomplished without pain and anguish and tears and heartaches? Why, even friends will oppose you; the staunchest will doubt; the most stalwart will stand back. There are occasional exceptions, but, as a rule, the richest men, those who live in a purple splendor outshining that of ancient kings, are not found helping build churches and endow colleges. The kingdom of God goes forward without asking leave of the kingdom of Mammon.

The wife of a well-known humorist was very sick, and, finally, death claimed her, but the daily paper could not wait on his domestic trouble. It must have its regular installment of witticisms, and, with tear-dimmed eyes and trembling hand, the humorist wrote and wrote, until it seemed as if the scratching of his pen would madden him. Recall that pathetic, heroic sentence in Ezekiel, "And at even my wife died, and I did in the morning as I was commanded." No pause, no interlude for tears, no cessation of activity for the solace of sympathy or the lullaby of love. On and on and on in the service of God, though we walk among shattered fortunes, wrecked ideals and lowly graves.

Difficulties are challenges to faith. Only the craven-hearted will decline the challenge. The winds and the waves, it has been said, are always on the side of the ablest navigators. It is the tussle with the hurricane that puts vigor and elasticity into the thews and sinews of the sailor. Therefore, hail the storm! Not

in spite of difficulties, but because of difficulties, in teaching, in serving, in building, let us go on. "It is never a question of instruments, and of resource, and of partnership; it is a question of spirit, faith, enthusiasm, sacrifice." "God hath chosen the things that are not to bring to naught the things that are."

### The JAPANESE

**P**ROF. YABE OKAKURA of the Imperial University at Tokio says that until death stares him in the face the Japanese does not care to be religious in the ordinary sense of the term. How like the typical American! Death is to him but a new life in a supernatural way. "Loyalty, filial piety and honesty have always been the only gods to which the educated Japanese look up." He declares the creed of Bushido, the code of warriors, is the highest aspiration of the Japanese. It implies all there is in the word gentleman, with a dash of the soldier added. The keynote of Bushido is an indomitable sense of honor. But for this all-daring spirit Japan would not have been able to make such gigantic progress in the last forty years. "I can never agree," he adds, "with those who think Japan owes much to Christianity as a creed. In the earlier days the Roman Catholic committed great outrages on the simple faith of Japan, and thereby aroused hatred against Christianity, and since the prohibition has been removed, many missionaries have been too particular as to the precise plate on which the creed is served." Thus does Japan speak for herself, criticise the sectarianism of Christendom, and intimate how foreign missions may help us to restore the lost unity of the church.

### The WEIGHT of PERSONALITY

**A**BRIGHT young financier, telling a friend of his embarrassment in appearing before a group of capitalists to read a report, explained it by saying, "I felt that I was outclassed." He was in a company of men who had become strong and rich through experience in a multitude of transactions. What they might choose to say carried with it great momentum, because of the huge personality there was behind it. However hard to define, this element of power is easy to recognize; and who will say it is not very desirable? Improve, then, the texture of your brain; discipline your God-given powers; increase your knowledge; multiply your activities. By these and all other means, enrich your personality.

### A FOGLLESS MIND

**P**ERSPICUITY is a cardinal element of style, whether in written or spoken language. But it flows from a clear fountain. If the mind is turbid, the language cannot be clear. After all the work with lexicons, dictionaries, encyclopedias, etc., there must be a work of clarification before the preacher is ready for the pulpit. He should stand before his audience with a fogless mind, his subject matter lying clear, distinct, vivid and beautiful as a mountain landscape. It is this final work that many shrink from, because it is hard. But he who undergoes the necessary travail of mind will be richly rewarded in conscious strength and increased effectiveness.

## The Minister and the Daily Newspaper

**T**HE American king is the daily newspaper. His throne is firmly established. He numbers his willing subjects by the millions. As for this king's authority, there is no question about it. To one he says, "Go," and straightway he goeth; to another, "Come," and lo! immediately he cometh.

What a great boon the daily paper is! Every morning to our door, sometimes damp from the press, and always pregnant with world-wide dispatches it comes. It is no longer a luxury, it is a necessity. To our ears the newsboy's shrill cry of "Extree!" is as sweet as the watchdog's honest bark baying deep-mouthed welcome home. And while the city folk lie snugly in bed dreaming sweet dreams, the early morning trains are hurrying tens of thousands of copies to the smaller towns and villages, whence thousands are taken out over the rural routes; for nowadays the farmer, as well as his city cousin, reads and prizes his daily paper.

"The newspaper press," said James Parton, "is the people's university. Half of the readers of christendom read little else."

"In these times," said the German Heine, "we fight for ideas and the newspapers are our fortresses."

And Lowell, in his "Biglow Papers," affirms: "What a pulpit the editor mounts daily, sometimes with a congregation of fifty thousand within reach of his voice and never so much as a nodder, even, among them."

Said Dr. John A. Broadus: "The newspaper is one of the foremost wonders of the modern world. The family that does not take and carefully read at least one newspaper is not living in the nineteenth century."

Hear the first Napoleon: "A journalist is a grumbler, a censor, a giver of advice, a regret of sovereigns, a tutor of nations. Hostile newspapers are more to be feared than a thousand bayonets."

For the sake of variety hear Sheridan in his "Critic": "The newspapers!—Sir, they are the most villainous, licentious, abominable, infernal, not that I ever read them; no, I make it a rule never to look into a newspaper."

Every preacher in the land should take at least one good independent daily newspaper. If he can afford it, he would do well to take two. He should read these papers first of all for the sake of the news. Good old John Newton used to say: "I read the newspaper to see how God governs the world." The minister ought to be well informed. He ought to be better read, at least more accurately read, than any man or woman in his congregation. There is not a theme upon which he speaks that he cannot make brighter, fresher and more forcible by bringing this knowledge of the doings of the day somewhere to bear upon it. A quotation from Shakespeare may beautify, a couplet from Browning mystify, a reference to Carlyle edify, but an allusion to the world movement of yesterday may electrify.

Of course, to acquire a concise grasp of current events without dawdling away the time, means that the minister must train himself to read the daily paper. It was said of old Dr. Johnson that he "read hurriedly but closely, tearing the very bowels out of a book." In some

such fashion should the minister read the public prints. It frequently happens that the headlines will tell him whether or not he can afford to read the column and a half. In a half hour a diligent reader can strip the meat from the daily's skeleton and be off to the more permanent page.

Somewhere in this address the Sunday newspaper must be considered and perhaps no better place can be found than just at this point. Very much has been said in criticism of the Sunday paper; so much that, for a minister to say aught good of it may mean that the criticism will be turned on him. The agitation against the Sunday paper is surely not because it requires labor on Sunday, for it is the Monday edition which does that; but rather because it furnishes a great mass of rubbish that is not by any means suitable reading for the Lord's day. Would it not be better to agitate a reform in the character of the Sunday newspaper rather than against its issuance at all? I can conceive of an ideal Sunday newspaper with the magazine feature eliminated entirely or else revolutionized completely—a comparatively thin edition containing the news of the hour with a number of good, solid editorials.

Much of the province of the newspaper is to gather news and publish news, and Mr. Sheldon's failure to recognize this accounts for his honest but unsuccessful attempt to do something extremely difficult, viz., edit a paper as Jesus would. But whatever the minister may think of the Sunday newspaper, he should primarily read the daily prints to keep himself in touch with the great, throbbing, restless, suffering millions; for the minister is a man and whatever interests humanity should interest him.

In the second place, the minister should read the daily newspaper for the sake of illustrations. Of course these two divisions in a manner overlap but the matter is of sufficient importance to require a separate discussion in this paper. The minister gleans illustrations from many different and varied sources, and the newspaper constitutes a most fruitful one. Mr. Spurgeon pointed this out some years ago in his booklet on "The Bible and the Newspaper." It is doubtful if a day passes without some illuminating dispatch, fact or story in the daily press that could be used by the preacher with effective result.

Not infrequently there appear items that reveal the growing tendency to forget entirely the old animosities that once came between a great people who could not afford to be otherwise than friends. Recently the public prints carried this dispatch:

"Atlanta, Ga., Nov. 20.—Booker T. Washington, president of the Tuskegee Normal and Industrial Institute at Tuskegee, Ala., has contributed his check for \$25 to the fund now being raised for the erection of a monument to the memory of the late Gen. John B. Gordon.

"This personal contribution, from a source which makes it of peculiar interest and significance, has been received in the spirit in which it was tendered. Reply was made by President W. L. Calhoun of the Gordon monument association, thanking the sender not alone for the check, but also for the sentiments ex-

pressed in the letter accompanying the check and the tribute paid to Gen. Gordon."

Some time ago the wires trembled with the news of a wreck on the "Big Four" between Cincinnati and Cleveland and it was told how, that when the rescuers reached the poor bruised body of the engineer from which the life spirit was fast slipping away, they tried to force whisky down his throat and he said, "No! No! I never drank it. I will not touch it now. I am safe in the arms of Jesus."

Let us now note two ways in which the minister can use the daily newspapers in supplementing his work and advancing the Kingdom of our Lord. First, in the announcement of church services. Every city church should have a press committee or agent, the business of that committee or agent being to furnish neatly typewritten announcements of the regular Sunday and special services, with occasional information as to what the church is doing both in the home and foreign field. The success of our city evangelistic campaigns depends in a measure on the advertising that the papers give them. It has been proven time and again that the assistance the press can give a city evangelistic campaign must be reckoned as a factor worthy of much consideration.

Secondly, the minister should at least occasionally take advantage of the courtesy of the press and give the manuscript of his sermon for publication. This is one way to spread the gospel. It is a regrettable fact that so many strong preachers hesitate or decline entirely to give the public in this way the benefit of their consecrated talents. Why not? There is an idea prevalent among many that only sermons of the sensational sort are in demand at the newspaper offices. I am reminded of an incident which a newspaper man, who is a friend of mine, told me the other day. Not long ago a reporter on a morning paper of our city called up Dr. Eaton, of the Euclid Avenue Baptist church, and the following conversation ensued:

"Is this Dr. Eaton?"

"Yes."

"Well, Dr. Eaton, is your sermon for to-morrow evening a gospel sermon?"

"Yes, I think I should call it so."

"O pshaw! I am sorry; we wanted something for the paper."

Then the reporter hung up the receiver in some confusion. Of course sermons on the questions of the hours, such as "Socialism," "The Evils of Divorce," "The Labor Problem," et cetera, are especially favored by the city editor. But there is scarcely a theme upon which the preacher speaks that will not admit of an attractive epitome or synopsis, and be gladly welcomed into the columns of the Monday morning papers. Surely it is worth while to preach the gospel through the daily press. The very best things the preacher says on Sunday should be repeated to a far vaster audience on Monday. The power wielded by the press is tremendous. Let the preacher use it in every legitimate way.

The minister should cultivate the acquaintance of newspaper men. A good friend or two on the editorial or reportorial staff of a great daily may mean much to him and his work.

Cleveland, Ohio.

## The Social Awakening

GEORGE A. BELLAMY

**H**I IS a significant fact that all life today is being tested by new standards. Especially is this true of the religious life. Awe, inspired by the idea of the supernatural, and fear of punishment by an angry God, has kept the religious life apart from comparison with man's experience or his judgment. If the word of the Lord was supposed to have been spoken man dared not contradict it. This resulted in a persecution of religious reformers, which was not confined to the dark ages alone.

Two types of men mark quite distinctly the religious views of to-day. The first represents the high, holy, saintly life such as observance of the forms of religious life, and the strict adherence to the individual creed. They distinguish between the sacred and secular, and raise the perpendicular line to God without relation to the horizontal line to man. Their more extreme representatives are the Catholic church and such Protestant peoples as believe in doctrinal salvation. The more moderate representatives of this class consist of those who separate religion from politics and business, and accept church attendance and the discharge of church duties as synonymous with religious life, and think all subordination of ecclesiastical and church problems to secular life a weakness of the flesh and inconsistent with the truest spirituality. They plead for individual morality and what has been termed "the simple gospel of Jesus." This results in making religious form an end in itself. It dwarfs and narrows the conception of religious life, and blinds the minds of men to the deeper spirituality and richer character that comes through service and contact with life. It leaves strong, forceful, righteous men of keen moral insight to work out the problems of daily life, relegating these struggles to a secondary importance. Often it drives such men out of the church altogether or excludes them from its more intimate fellowship.

The other type of men representative of the religious life includes those who are in and out of the church who have caught the idea that all life is sacred and that all are God's children. They have an increasing recognition that the domestic, commercial, social, political and ecclesiastical spheres are all partial and co-ordinate phases of life to the one God who is imminent in them all. This type of mind does not make the church an end in itself, but—the righteous life.

Often the church is placed on a level with other social agencies and made to stand the test put to these agencies. It is not done with a desire to weaken the supremacy of the church or to lower the standard of true religious life, but to lift all standards of life to the highest. "I am come that ye might have life, and that ye might have it more abundantly." Not life in a narrow sense, but life in all its relationships is to be more abundant. To obtain individual morality without social morality is not sufficient for this second type of men. They are unhappy in regard to the social order and their relation to it. They feel that a religion not taking into account the social forces is not complete.

The struggle for the religious life does not appeal to me as a struggle between the good and bad, but rather between the

good and the better. It is not like a conflict between brothers, but rather between the father and the son. The father has his conservative position. He is grieved over his son's liberal views. He was educated long ago, lived in seclusion and has not met modern life, its problems and its struggles. The son has seen new life, new problems, new evils. He has new hopes and new visions. He sees the good in the father's views, but knows they are not complete. Complete enough, possibly, for his time and place, but not for the new conditions. The son continues to respect his father's views, but also meets the larger life and its problems. Finally the son becomes a great leader of the men of his time. We cannot stop this increasing demand for a new adjustment of our religious forces. It is as permanent as the Eternal, and those who follow it are guided by the star of Bethlehem.

It is sometimes charged against social workers that they lose their interest in the church. In so far as this may be true, I believe it is because our theologians have failed to correlate facts and bring out the right relationships of life. Surely these young people are not less religious, for they have larger sympathies for man, greater faith in man and more hope for man. Possibly also many see the awful wreckage of human hearts and homes due to the social, economic, industrial and political forces, and grow discontented with the lack of interest which the church shows in these problems. This may also account in a large measure for the falling away of so many of the church members, and especially for the little interest shown by the labor unions and working people. Some writers have even gone so far as to use the term, "the separation of the masses from the church." When our theology is so full of God that it will take in all the problems of life, as He does; when it defines justice and righteousness so clearly that the poor and rich come to the same standards, then God and theology and Christ's gospel will take on new clothing and power, and there is not likely to be any separation of the masses from the church.

Lyman Abbott says, "Religion has become in its object philanthropic. 'Do justice and judgment; that is your Bible order.' That is the service of God, not praying and psalm-singing. Praying is seeking strength for service; psalm-singing is giving thanks for the privilege of service, but the service is in mission schools, churches, college settlements, boys' clubs, girls' clubs, political and social reforms, a thousand philanthropies, some material, some intellectual, some spiritual, but all seeking one great end—the promotion of human welfare and human happiness. The modern conception of Christianity seems to me more Christian than the one it is supplanting."

Christ said, "If ye will do my will ye shall know my doctrine." We learn by doing. The old idea was to learn and then do. It is doing the will of the Father that brings us to a knowledge of His doctrine. It is not the systematic statement of the attributes or theories about God that help in the daily problems of life so much as a clear, definite statement showing how the creator of all

men is working out His great divine plan through the daily conflicts of man. When the influence of God upon the soul is found solely in an inward experience, or in certain extreme emotions, God's influence is necessarily limited to a few. Yet the current theology of the past century sought these inward experiences, these emotions, for its interpretation of God.

Jesus almost always spoke in social terms, such as the father, son. His illustrations were concrete, simple and social. The arguments which move men most to-day are social and moral, rather than mystical and metaphysical. Man's knowledge and experience at once assist in conviction—an aid of no small character.

Last October we were requested to speak at the chapel exercises of the Normal School in Cleveland, where there were in attendance about 265 girls. After a brief appeal to them to give at least one hour a week in service for their fellow-men, 71 came forward and handed in their names. Surely this seemed like a good old-time revival service that some of our evangelists have talked about. This service did not last three weeks, but came after a twenty-minute appeal. The permanency of such work is manifested in love, service and sacrifice, pre-eminently Christian virtues.

Cleveland, Ohio.

## THE FOLLY OF IT

G. Wilton Lewis

East Brookfield, Feb. 16, 1905.—The Congregational Church in this town has changed its faith by unanimous vote, and has united with the Episcopal church diocese of western Massachusetts. Following the vote of the 400 members of the church a petition for this union was sent to the proper committee of the diocese and was accepted by that committee. The society owns a large and handsome church building and is free from debt.

This is believed to be the first time in this country that so large a church body has changed its faith without division among its members.

The above clipping from a Boston daily is quite startling, but when explained shows the folly of it. The facts, which in this clipping do not appear, are that a minister early in the nineties, the Rev. (?) J. J. Spencer, persuaded an elderly woman and not a member of the church to put her entire fortune into the edifice, leaving herself painfully conscious of the affliction of poverty in old age, and in consequence only supported by charity, to build a memorial church to herself and family, costing \$65,000, for a congregation, not of 400, but now 72 with a prospect of but 50 within a few months. The leaders have told the members that the Episcopal Church is more solicitous of struggling organizations than is the Congregational; so they, by a unanimous (?) vote presented themselves and their elephant to the Episcopal denomination.

Now, a building should be within reach of its congregation to build and maintain. Too many enthusiastic people erect memorials or monuments to—their folly. Let the churches grow, and let the Church Extension provide some portion of its ever increasing fund to gifts, and so judiciously encourage an energetic and faithful attempt to plant a Church of Christ.

## Among the New Books

**Wit and Humor of the American Pulpit.**  
Philadelphia: Geo. W. Jacobs & Co.  
Pp. 248. Price 50c net.

A new volume in the Wit and Humor Series published by this house, which includes some half-dozen other titles, chiefly devoted to the wit and humor of the different nations. The chapters in this spicy little book deal with the different phases of ministerial life, such as clerical repartee, curious texts, queer pulpit happenings, the humor of funerals and weddings, and several other topics. The chapters are made up of brief stories and anecdotes, which make capital reading in a leisure hour, or furnish an arsenal of humorous illustrations. A portrait of Mr. Beecher is used as the frontispiece.

**Psychology,** by James Rowland Angell.  
New York: Henry Holt & Co. 1905.  
Illustrated. Pp. 396. Price \$1.50.

Prof. Angell is a member of the Department of Psychology in the University of Chicago, and has prepared this work for his own classes. It is precisely such a work as ministers and teachers may read profitably for the sake of learning the present day vocabulary and method of psychological study. The language is simple, direct and forceful. No superfluous material has been included. From a full discussion of the psycho-physical organism of the body, the author proceeds to the discussion of such essential topics as sensation, perception, imagination, memory, judgment and other elements of consciousness, closing with character and will, and the Self.

**The Priestly Element in the Old Testament,** by William R. Harper. Chicago:  
The University of Chicago Press. 1905.  
Price \$1.00.

This is an additional volume in the series of Constructive Bible Study for colleges and advanced Bible classes. It covers the entire field of legislation and priestly ministry in the Old Testament. It traces the origin and progress of worship through the different periods, describes the feasts and holy seasons, points out the characteristics of the different codes of law, and traces their relation to the history as recorded in the books of the various periods. It closes with an admirable summary of the essential significance of the priestly element. Appendices discuss the vocabulary of worship and the literature of the subject. The value of this book consists in its comprehensiveness and brevity. It is not voluminous, yet it is a text-book which covers the entire theme and provides an outline for its study in classes. One of the most helpful features is the very full bibliography.

**Amos and Hosea,** by William R. Harper.  
New York: Charles Scribner's Sons.  
1905. Pp. clxxxi-415. Price \$3.00 net.

Students of biblical literature wait with eager interest the appearance of each successive volume of the International Critical Commentary, but for no volume have they waited with higher expectations than for this. The subject itself is one of exceptional interest. Amos and Hosea stand easily at the head of the list of minor prophets. Moreover, Dr.

Harper's personal relation to biblical study in America has given his treatment of this theme exceptional value. His published works have long been familiar to workers in Semitic fields, but this is his first ambitious work in the line of exegesis, and to the large company of students who have worked with him in the classroom it will be a satisfaction to have in permanent form the materials which have proved of such advantage in seminary work.

It is not always the case that a teacher of Dr. Harper's ability and inspiration in the class-room is able to produce a work which maintains at the same time the standard of critical value and the interest of the reader. It is this phase of the question which one is likely to consider as he opens this work. It is the largest of the volumes yet issued in the series. The long introduction is made necessary by the fact that not only were the two books of Amos and Hosea to be considered, but that the general features of all prophetic work need fresh statement. It was the original plan to have the work in two volumes. The second volume was to include all the other minor prophets. But Dr. Harper has found it necessary to extend the work to three volumes, of which the second will include Micah, Nahum, Habakkuk, Zephaniah and Obadiah, leaving for the third Haggai, Zechariah, Malachi, Joel and Jonah.

No extended notice of the first volume is possible here. It is enough to say that the introduction is a thorough, scientific and satisfying statement regarding the work of the prophets in general, and the lives and characteristics of Amos and Hosea, while the exegetical and critical material leaves nothing to be desired in a work of the high grade which this series has marked. It is not too much to affirm that even where so competent and fascinating workers have wrought as Driver, Cheyne and Geo. Adam Smith, not to mention the long line of commentators of other generations and other lands, the present work will constitute the standard of appeal for the settlement of critical and exegetical questions upon these two prophetic books for this generation.

**Cain, a Drama.** By Geo. Cabot Lodge.  
Boston: Houghton, Mifflin & Co. 1905.  
Pp. 155. \$1.00 net.

A poem of remarkable dramatic power. The characters are Adam, Eve, Cain, Abel and the Voice of God. The story of early sin has been used less as for its own sake than a framework on which the author stretches his canvas for the striking scenes, whose purpose it is to utter his protest against the commonplaceness of religious authority and creed. Cain is the hero of the poem, the embodiment of strong and ardent love of justice and liberty, who protests against the weak and cringing nature of Abel, the incarnation of weak subservience to outward law and custom. The poem reaches high levels as a work of art. It possesses an air of distinction untouched by the commonplaceness. Some of its lines are as fine as any to be found in recent writings. The dedication is to "the deathless memory of Jesus of Nazareth, seer and sayer of truth, who was believed only by the poor and outcast, who was recognized by all

reputable and respectable people as the avowed enemy of law, order and religion, and who was at last brought to his death by the priesthood of the orthodox church, through the operation of the established courts of social justice, this poem is inscribed with measureless love." The author's point of view and emphasis are often errant, but his enthusiasm for liberty and life are admirable and the beauty of his lines atones for his outbreaks of spirit against convention.

**Science and Immortality,** by William Osler, M. D., F. R. S. Boston: Houghton, Mifflin & Co. 1905. Pp. 44. Price 85c.

Prof. Osler has been brought into prominent notice of late by his facetious suggestion regarding the judicious use of chloroform in the case of useless old men. He is just leaving the professorship of medicine in the Johns Hopkins University to accept a position in the faculty of Oxford University. The present work is the Ingersoll Lecture delivered at Harvard University last year.

Dr. Osler faces the problem of immortality from the standpoint of a medical man and a student of science. He frankly confesses that the subject is losing interest among modern thinkers. He classifies society in three groups, the Laodiceans, who theoretically accept the doctrine, but care little about it; the Gallionians, who, like Gallis, are frankly skeptical and contemptuous; and the Teresians, who possess the passionate love of and belief in immortality, which was characteristic of St. Teresa. These latter he regards as the salt of the earth. "They are the strong souls, laden with fire, who keep alive the sentiment of immortality." Dr. Osler's conclusions are not positive, but he reaches his own confession of faith in a willingness to hold the opinion of Cicero, who "would rather be mistaken with Plato than be in the right with those who denied altogether the life after death." One will wish to read along with this book those other admirable volumes on the subject, "Human Immortality," by Prof. William James; "Immortality and the New Theodicy," by Dr. Geo. A. Gordon, and the "Conception of Immortality," by Josiah Royce.

### The APRIL MAGAZINES

The Reader Magazine (Bobbs-Merrill, Indianapolis) is a high-class literary monthly. Caleb Powers is telling the story of his part in the Goebel complication in serial form. Mr. Riley has in this number a delightful poem called "Thinkin' Back." "The Man of the Hour," by Octave Thalet, is another serial. The book review section is the most interesting part of the magazine, and there is a "Reader's Study" department, conducted by Prof. Howe of Butler College, which deals this month with Mrs. Harriet Beecher Stowe and "Uncle Tom's Cabin."

And whether we walk by singing stream  
Or in forests clad in emerald green,  
Or turn to the field of waving grain,  
Our hearts break forth in glad refrain;  
And we sing all day, where'er we go,  
"Praise God from whom all blessings flow."

—Mrs. C. W. Earle: God's Gift to Thee.

"Money makes the mare go."  
"It can't always make the automobile run, though."—Town and Country.

## Sunday Afternoon

### PRAYER

I know not by what methods rare,  
But this I know—God answers prayer.

I know not when he sends the word  
That tells us fervent prayer is heard.

I know it cometh soon or late;  
Therefore we need to pray and wait.

I know not if the blessing sought  
Will come in just the guise I thought.

I leave my prayers with him alone,  
Whose will is wiser than my own.

—Selected.

"I will suffer, I will love;  
Jesus' love will give me power;  
Suffering will at last remove—  
Life is love's immortal dower.  
I will suffer, I will love,  
Jesus' love shall give me power."  
—Benjamin Schmalck—A German  
hymn writer who died in 1737.

### A REAL GROUND OF APPREHENSION

Deep though the causes of thankfulness must be to every people at peace with others and at unity with itself, there are causes of fear also, a fear greater than of sword or sedition; that dependence on God may be forgotten because the bread is given and the water is sure; that gratitude to him may cease because his constancy of protection has taken the semblance of a natural law; that heavenly hope may grow faint amid the full fruition of the world; that selfishness may take place of undemanded devotion, compassion be lost in vain-glory, and love in dissimulation; that enervation may succeed to strength, apathy to patience, and noise of jesting words and foulness of dark thoughts to the earnest purity of the girded loins and the burning lamp. Let us beware that our rest become not the rest of stones, which so long as they are torrent tossed and thunder-stricken, maintain their majesty, but when the stream is silent and the storm passed, suffer the grass to cover them and the lichen to feed on them, and are plowed down into dust.—Ruskin.

### WITNESSES TO THE LIFE DIVINE

John Campbell Scarp

Not their own, ah! not from earth was flowing  
That high strain to which their souls were tuned;  
Year by year we saw them plainly growing  
Like Him with whom their hearts communed.  
Then to Him they passed; but still unbroken,  
Age to age, lasts on that goodly line,  
Whose pure lives are, more than all words spoken,  
Earth's best witness to the life divine.

You can move forward to real success by moving one step nearer to your mother's teachings.

### A TRUE HEROINE

"The other day," says a pastor, I went to see one of our people who was in trouble. Her husband was a drunkard, and now her only son had fallen ill, and there were but her tired, work-worn hands for the double burden.

"How do you get along?" I asked.

"Oh," she replied, "I take in washing. I've taken in washing for thirty years."

"Don't you ever get tired of it?" I inquired.

"She looked up at me simply. 'Oh, that's all right,' she answered. 'If the Lord wants me to spend my life over the tubs, I'm willing.'

"I thought of that life—of its thirty years of thankless, unremitting toil, of the years still before her, bare of love or ease or pleasure, and I went home with my lesson. None of our patriots, great as they were, and worthy of the highest honor that we can give them, ever seemed to me more splendid than that poor, unlettered woman standing so heroically in her hard place, and willing to stand till the end."—Selected.

### PAYING THE FARE

Theodore Cuyler, D.D.

When Jonah took it into his foolish head to run away to Tarshish "from the presence of the Lord," he went on board an outward-bound vessel, and "paid the fare thereof." That was an expensive excursion. He lost the approval of his conscience and smile of God. He would have lost his life but for a miraculous rescue, and he returned to Joppa a sadder and wiser man. When anyone attempts to run away from God, he is surely overtaken, and when any one chooses a seductive path of sin, he pays dearly for the folly.

I see it announced in the daily journals that a certain heart-broken young wife has been divorced from a worthless husband for "cruelty and desertion." It was all in vain that her parents besought her not to entrust her heart and her happiness to one who hid a rotten character behind a handsome face and polished manners; she took the reckless risk, and has paid the fare thereof. In all my life-long observation I have never known a marriage contracted in opposition to the wishes of loving parents that has not turned out badly. The wages of filial disobedience are apt to be death to happiness.

Not long ago I met a man whom I had known in his better days; he was reeling along under the escort of a policeman toward the station house. Poor creature! He was paying the toll on the devil's turnpike. The heartless saloon keeper who sold him the poison will be required to pay his, when he reaches the judgment bar of a righteous God. Let the young understand that every pathway of sensual indulgence—whether it leads to impure books, or to salacious scenes in a theater, or to any gratification of sensual lusts, will sooner or later encounter a tollgate of retribution. Can any young man or maiden take hot coals of fire into the bosom and not be scorched?

Roads to gross sins that pollute the body and soul are not the only perilous ones. There is a pathway to political preferment, into which bright and ambitious young men are pushing; if in name for the service of the people, yet too often only for party or self-advancement. The "fare" they pay is constant worry, a temptation to trick and intrigue, a readiness to descend in character in order to ascend into high office, and a wretched demoralization of conscience. Civil office ought to be accepted as an honorable and sacred trust, but unfortunately the atmosphere of "practical politics" in our country is so contaminating that few clean men stay in long without a smirch on their reputations. Whoever chooses that road of ambition, let him count his cost.

Out in yonder city streets to-day are thousands of men mad to get rich. That appetite grows by what it feeds on. "He that loveth silver shall not be satisfied with silver," and they who determine that at all hazards they will win wealth must pay the penalty. Gold is an excellent servant when held in trust for God and good men; it is a cruel monster when it owns its possessor. "How do you feel to-day?" was asked a millionaire, who at fourscore was tottering along feebly for an airing. "I feel better," was the pitiful reply; "I feel better to-day; stocks are up!" The poor rich man was almost in sight of eternity; yet he was hugging his money-bags as a drowning man hugs a plank. Whoever travels the thronged road of covetousness must "pay the fare thereof."

I could multiply illustrations; they would all point to the one great solemn truth that sin is about the costliest thing in God's universe. However smooth its tongue and bewitching its promises, the wages it exacts is death! It always "finds us out," and Christians need to remember this as much as the most worldly-minded slave of mammon, or the most impure slave of sensual appetite. It was one of God's prophets who fled from the path of duty into the path of inclination, and paid the "fare thereof." Even some ministers have been glad to get back penitently to their right field of labor in Nineveh. The "meek will be guided in his way."

Is not a life of godliness costly, too? Yes, but in quite another way. The straight road toward heaven by the redeeming love of Christ Jesus, hath a "fare thereof" also. Repentance and faith are demanded at the entrance gate. "If thou wilt enter life," says Jesus, "keep my commandments. He that would come after me, let him deny himself and take up his cross and follow me." All the richest graces, all the noblest deeds of love for others, all the grandest achievements for the glory of our blessed Master are costly. Crosses are the price of unfading crowns.—Brooklyn Lutheran Observer.

### GIVE

Give as you would if an angel  
Awaited your gift at the door;  
Give as you would if to-morrow  
Found you where waiting was o'er;  
Give as you would to the Master  
If you met His searching look;  
Give as you would of your substance,  
If His hand your offering took.

—Selected.

The best way to keep good acts in memory is to refresh them with new.



## 333 LIFE 333

Emily Houseman Watson

Childhood laughs in happy glee,  
Buoyant heart, from sorrow free,  
Recking naught of grief or care—  
Joy and gladness everywhere!

Laughter passes with the years;  
Manhood's prime brings bitter tears.  
Tears of sorrow and distress,  
Tears for burdens that oppress.

Yet the burdens and the pain  
Fill the ripening sheaf with grain,  
And, though bowed with bitter strife,  
Age is still the best of life!

Welcome cares and tears and sorrow,  
If they bring a glad to-morrow!  
And He who calls at close of day  
Himself shall wipe all tears away.

Written for Christian Century.

**ELDORA'S AMBITION**

Frank H. Sweet

Eldora Meeks, who had been reared in an unflored cabin in Goosecreek Gulch, was ambitious. But until she visited a friend in the valley and was invited with her to a missionary gathering in a big house, where there were conveniences and luxuries of which she had not dreamed, did the ambition crystallize into something definite. The friend had thought vaguely that the owner of the big house might be worth a million; so Eldora determined that she, too, would be worth a million, which, of course, could be obtained in but my way—by marriage.

What might have seemed a serious obstacle was her engagement to Gabe Williams, who owned nothing in the world except a few unsalable, unproductive acres on the ridge. But Gabe's father had always said the rock acres contained valuable minerals, and a capitalist from across the mountains had once come with an expert and had them examined. Gabe's valuation had been the price of the best farm in the valley, at which the capitalist laughed and went away.

Now as Eldora could not think of giving up Gabe, he was the man who must provide the million; and as good-natured Gabe's ambition and religion were just Eldora, he readily agreed. He went to the capitalist.

"What will you give for my coal land?" he asked bluntly.

The man laughed. "Not much of anything," he answered. "It's too far from the railroad. I wouldn't mind owning the manganese deposit in the lower corner, though—that is, if you will agree to a fair price. But I cannot pay the value of a twenty thousand dollar farm."

Gabe's eyes narrowed a little. The man was a sharper, and was trying to circumvent him in some way. He had suspected him before.

"We're going to have this thing plumb square," he said sharply. "My dad always said the coal land would fill my pockets some day; but he never mentioned manganese. Now what will you give, cash, for the coal? The other isn't worth any talk."

"Really?" A sudden light came into the man's eyes. He did not think it necessary to say that he considered the manganese land far more valuable than the coal, and, indeed, that it was the only land of any market value in the vicinity. "I suppose your father ought to know. But what will you take for it, say, cash?"

"I don't know," dubiously. "I haven't given it a thought. It's the coal land I count on. But suppose you tell me more about the corporations you spoke of before. How do you fix them?"

"Well, that depends. If a man hasn't working capital, he can divide his business up into shares and sell as he finds necessary or is able to."

"You mean if he has something he wants to sell he can fix his own price in stock, instead of having to wait for somebody's offer. Like a hundred-dollar mule; if a man can't get but forty dollar offers, he'd better make her a corporation."

"He might not be able to sell the stock," hazarded the man.

"Suppose he didn't. Suppose he only sold fifty shares; he'd have half the mule left, and the fifty dollars, wouldn't he?"

"Why, yes; but it isn't always advisable to put out too much stock or to fix the price too high. It's apt to drag the sale."

"That so?" Gabe looked at him for a moment, then went on reflectively: "When I saw you before, you spoke of a big corporation, and said the more shares were sold the more money there'd be. I've been thinking a heap about it since. Now there's another point. If a man has property worth a thousand dollars—or say a million or billion—and puts it into shares, he's worth just that much, ain't he, whether he sells or no?"

"Y-es, in a way—on paper."

"Just so, in stock. And I've heard stock is safer than straight money—not stole so easy. And now again, if that property ain't put into shares, he's worth just the property, without no special sum to name?"

"Of course."

"Whereas," concluded Gabe, sturdily, "if a man has property, and wants to know how much 'tis, or if he wants to be worth a special set sum, he'd best corporate his belongings into stock share. That's all. And now," briskly, "about the deal. How much?"

"Why—er—suppose we arrange for the little corner where the manganese shows first. I will give you ten thousand for that."

Gabe stared. That bit of waste corner did not contain even the color of coal. But he contained himself and said coolly, "All right, I reckon it'll do."

"Well, I will make you a check for it at once, so that part will be settled."

"Now," said Gabe, a few minutes later, as he carefully placed the check in his pocket, "about the coal land. I reckon you'll offer right smart for that."

The man laughed. "I don't really want it at any price," he answered, "but so long as I have the corner adjoining, I will

give you, say, five hundred for the rest of the tract."

"But look here. Man alive! That coal land's valuable. And you've just paid ten thousand for the trifling manganese."

"It's all I care to offer—and I don't really want it for that. But what do you consider it worth?"

"One—million—dollars." The words were very emphatic and distinct. The man laughed.

"Preposterous," he said. "Even if the land were right on a railroad I doubt if you could get over three thousand."

"Then you and I needn't talk any more," retorted Gabe, turning away abruptly. "My price is straight one million; with no come down."

A few weeks later there was a sudden ripple of excitement along the mountain side. Wagon loads of lumber were winding up the rough roads from the valley sawmill to Gabe Williams' land near the summit. Generally the people were content to build cabins with logs of their own cutting; and a real frame house, evidently to be very elaborate, built by one of their own number, was an event sufficiently startling to cause a general suspension of labor on the slope.

Gabe had had a long talk with Eldora, and then had gone away and put the matter into the hands of an architect and builder. And after the walls had gone up and the piazzas spread out in comfortable looking curves and angles, and real professional painters and plumbers had come to further excite the wonder and admiration of the mountaineers, they sent for a house furnisher. Then they went to a preacher and were married.

The ten thousand had done it all, and had purchased a horse and carriage and some cows, and set out an apple and peach orchard, and otherwise improved the place. They had decided to "corporation" the coal land; and against the lawyer's advice, Gabe had insisted that the shares be issued at ten thousand dollars each. It would seem "more rich," he said, to have a few big shares than a lot of little ones; and when assured they would not sell so easily, had answered that he did not care for them to sell; he and his wife had everything they wanted, and stock was safer to keep than money. But an unfilled certificate was posted conspicuously in the postoffice, so that folks could see how the thing looked.

The question of transportation was immaterial, for the coal was not to be mined. Gabe purchased a safe, in which he carefully locked his stock, only taking it out from time to time to look at or show to friends. And, knowing it to be there, he went to work contentedly and energetically among his fruit trees.

But for all this, the million dollars served its purpose. The fame of it went beyond the slope, even down into the valley and on through its length and breadth. People Eldora had only heard of by reputation called on her, and found in her something which made them call again; and she and Gabe, through returning the calls and through the books and music and pictures which began to gather in their mountain home, gradually attained to the ambition which Eldora had longed for in a dim, groping way.

Waynesboro, Va.

Value the friendship of him who stands by you in storms. Swarms of insects will surround you in sunshine.

## AT THE CHURCH

### BIBLE STUDY UNION LESSONS

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#### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

Lesson for April 9, 1905.

#### THE SERMON ON THE MOUNT; DISCIPLES, THEIR REWARDS, OBLIGATIONS, AND STANDARDS. MT. CH. 5.

**B**RUCE has somewhere suggested that the Sermon on the Mount exhibits Jesus as a lawgiver. This is partly true. In form His utterances are legal. In reality the discourse is prophetic. "It does not lay down rules but opens up principles." It reveals Jesus, not really as a casuist and legislator, but as a preacher of good tidings. He was not anxious to specify rules of conduct but to establish permanent principles of religion. He taught not as the scribes. They declared and applied the precepts of the law. Jesus was often asked to make similar declarations, for instance, in regard to tribute or divorce, but He refused to "sit on Moses' seat" (Mt. 23: 2, 3). His aim was edification, and His method an appeal to the conscience of man. He was distinctively a preacher.

This is accounted for by the fact that the Synoptic Gospels refer to the teaching or preaching of Jesus at the early stages of His ministry only in general terms. From the Gospel of Mark we know that His fame had already been spread abroad through His unremitting activity in synagogues of Galilee, and that crowds, coming from distant quarters, were thronging about Him. Matthew recognizes the crowds without accounting for them. The sudden introduction of the Sermon in the first Gospel, after the call of the four disciples, gives the impression that its delivery was one of the earliest acts of the Galilean campaign. As a matter of fact, it followed an extended public experience in Galilee.

The necessity for such an utterance as we find in Matthew 5-7 and Luke 6 is made clear when we remember what a new definition Jesus was gradually giving to the expected kingdom of God, and that it was a definite popular expectation that when the Messiah came He would "renew the Law," giving a clear and final interpretation to its many obscurities. Jesus, as one who spoke with authority and not as the scribes, was in a sense bound to explain the nature of the kingdom and the character of its institutions and standards.

There are three good reasons for thinking that the discourse was addressed to the disciples, who were quite close to Jesus rather than to the multitude. The Gospel of Mark prefaches the choice of the Twelve, which immediately preceded the Sermon, by indicating that Jesus avoided the multitude. The other two Gospels distinctly mention the disciples as those to whom He spoke, the multitudes forming a background. But the chief reason is the character of the Sermon. It is for those who really were in active sympathy with Him.

The differences between the report of the discourse as found in Matthew and as given in Luke have led to many explanatory theories. It is generally admitted that the version found in the first Gospel includes some material not spoken at this exact time, but added for the sake of massing the teaching of Jesus into logical groups. It is also believed that the version found in the third Gospel has deliberately omitted certain parts of the original discourse. Luke's readers cared nothing for merely Jewish details; they desired His positive, straightforward, universal teaching. To try and de-

\*This course presents a complete and connected view of Christ's life from His birth to His ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

termine which version most clearly represents the discourse which Jesus delivered is idle. Bruce suggests that each version is a condensed account of such portions of the lessons given to the disciples during a somewhat extended period of retirement from the exhausting campaign with the multitudes, as each Evangelist thought was valuable for his hearers. Jesus may have delivered many discourses, going over parallel ground and yet developing distinct themes, such as Pharisaic righteousness, prayer, covetousness,

It is commonly said that the Sermon on the Mount exhibits Jesus as a lawgiver. This is partly true. In form His utterances are legal. In reality the discourse is prophetic. "It does not lay down rules but opens up principles." It reveals Jesus, not really as a casuist and legislator, but as a preacher of good tidings. He was not anxious to specify rules of conduct but to establish permanent principles of religion. He taught not as the scribes. They declared and applied the precepts of the law. Jesus was often asked to make similar declarations, for instance, in regard to tribute or divorce, but He refused to "sit on Moses' seat" (Mt. 23: 2, 3). His aim was edification, and His method an appeal to the conscience of man. He was distinctively a preacher.

This greatest of recorded utterances is best understood as a deliberate and thoughtful attempt to state clearly the true spiritual values of the older law in terms which by contrast with the current phraseology would become clear. It was not an ordination discourse aimed exclusively at the Twelve, nor a set of ordinances for the new kingdom, nor merely an anti-Pharisaic manifesto. It counted in each of these ways, but was pre-eminently a reinterpretation of current ideas.

The importance of the step now taken by Jesus was very great. He had gathered around Him a chosen band of loyal disciples, identified with Him and with His work. What He said to them was in no sense esoteric in character. His highest teaching was meant for the million. But He now taught His disciples that they might teach the world. He gave them a more organized and comprehensive grasp of the fundamental principles of action in the new kingdom which they were to advocate. He initiated their own thoughtful participation in the considerations of its problems, particularly in a practical definition of righteousness.

The Beatitudes emphasize the righteousness of those who, notwithstanding their seemingly disadvantageous circumstances, are yet true disciples. Their reward is not in the removal of present conditions but in heavenly happiness. They are judged solely on the basis of their actual character.

But those who have such an outlook are responsible agents, who must exhibit an attitude of friendly helpfulness to the world. They are in the world to redeem it and to illuminate its moral darkness. They are bound to be active and positive participants more than mere willing followers.

But the most earnest disciples need clear views. Jesus must have been asked many times already how His followers were to act under certain circumstances. He refused to lay down exact laws, but went further by forbidding wrong states of mind. Pharisaic righteousness was content to so live as to avoid breaking any specific commandment. But Jesus, instead of prohibiting murder and slander, forbade the spirit of hatred; instead of prohibiting an adulterous act, forbade an impure thought; instead of prohibiting perjury, forbade all untruthfulness under any pretext; instead of limiting the right to retaliate, required a friendly attitude toward all oppressors; instead of a partial obligation of kindness, imposed an unlimited and universal obligation. For each detail of casuistry He substituted a principle of life.

Jesus made little of the advantages of discipleship. He was full of the thought of its opportunities and obligations. The righteousness of His day was contented by the fulfillment of specific commands. He set a far higher ideal of goodness, the continued manifestation under all circumstances of the spirit of loving obedience to God, and sincere devotion to His service. This is real Christlikeness.

### The PRAYER MEETING

By SILAS JONES

Topic, April 12: Mt. 26: 36-46.

#### NECESSITY OF PRAYER.

**T**HE Christian prays because he desires to know God. The astonishing trust in God which the life of our Lord displays is accounted for by the fact that he knew God. A prominent scientist has recently said, "If we could grasp the entire scheme of things, so far from wishing to 'shatter it to bits and remodel it nearer to the heart's desire,' we should hold it as better and more satisfying than any of our random reasonings." Like a true scientist, he does not hide from himself the limitations of his knowledge. But he knows something about the ways of God in his world and he has learned something of the character of God as it is revealed in Christ. He is therefore willing to believe that the "entire scheme of things" is an exhibition of divine wisdom and love. Now all who profess to follow Christ have no quarrel with a theory of this kind. They say it is reasonable and satisfying. But does it have the proper influence over our lives? Few of us will affirm that it does. As the Christian life is a growth, we must not become impatient with ourselves because we have not the steady vision and the unshaken faith of the noble Christians of whom we have knowledge, but we ought not to be content with our present attainments. In the immediate presence of the cross, Jesus was able to say, "Not My will, but thine, be done," and there was joy in His heart despite the pain He endured. To be in intimate association with His Father, that was His life. And that is the life of a disciple. We engage in prayer that we may have fellowship with God and with His Son Jesus Christ. All questions as to the manner in which God answers prayer wait upon this one which has to do with the supreme purpose of prayer.

#### For Quietness of Spirit.

We are ambitious to be and to do. The world encourages us in this ambition. The spirit of progress has seized us. The desire to take advantage of every opportunity offered has become in some a feverish anxiety which consumes our energy and defeats our deepest ambition. Churches and preachers are busy doing nothing. There are plans and committees and sleepless nights, but what of the results? In many cases they are very meager. The skilled workman in the shop is not anxious to strike as many blows as possible in a given time but to strike where blows are needed. He knows what to do with his strength. There is nothing so much needed in our individual and collective Christian life as an acquaintance with God that will enable us to know what is worth while and to go about our work with assurance. It is a small matter how many calls the preacher makes in a year. It is a great matter how much of hope he inspires in those he meets. It is not how many times we meet to worship God but how deep is the sense of the divine presence we carry from the house of the Lord. The feeling that God is with us calms the spirit and makes us count for something in the church and in the world.

#### For Refuge.

Defeated and disheartened, we turn to God for refuge. "God is our refuge and strength," cried the psalmist when he felt the foundations trembling under him. Professor McFadyen says: "The sight of His gracious face was better to them (the psalmists) than abundance of corn and wine and his presence by the side of the spirit that was perplexed soothed it into peace again. The 'strangers and pilgrims,' are yet in some strange sense the guests of God, daily gathering around His hospitable table in a world that is full of His goodness. From every storm there is a refuge in the shadow of His wings, and there the weary soul can lie in peace and look up with a smile, like a weaned child on the bosom of his mother. The psalms were written and sung by men who counted God their friend." Taking the psalmists as an example, we learn to fly to God in every time of trouble. With Him is safety and refreshment.

## 56th BIBLE SCHOOL

By CARLOS C. ROWLISON

Lesson II.—April 9.

### THE RAISING OF LAZARUS.

John 11:32-45.

**S**OROW. Into what a world of human anxiety and sorrow we are taken by the New Testament writers! The people whom we touch there are not morbid, but neither do they effect a false philosophy which would endeavor to ignore suffering. They do not attempt to hide the reality of sorrow. Their griefs are the griefs of our own deepest and best nature. And their fortitude springs out of a faith founded upon the normal experiences of the human heart. Their religion could comfort them, and it can comfort us, because it recognizes the worth of sorrow. It is by bearing the cross, and by being hung upon it, that we may approach the open sepulchre.

2. Sympathy. What a touch of divinity in those two words, "Jesus wept!" God is not the cruel, pitiless avenger, nor is he the indifferent, haughty sovereign over all. He is pre-eminently the heart of the universe. What marvelous revelation of the divine nature there is in those words, "And Jesus had compassion." That God sorrows in our sorrow, that we bear no burden alone, that he will never leave nor forsake us—it is this characteristic of deity that awakens supreme love. This enables us to recognize sorrow as having its own infinite worth for us and even gives us power to find joy in sorrow.

3. Joy. And yet sorrow is not the final experience. Victory may not come out of defeat, but victory is the final outcome. Unalloyed joy might not be of the highest worth. Yet joy as the final outcome can alone satisfy. And so Jesus knew that the Father always heard him. The cross may be of worth for the soul's discipline, but the cross is not the final bequest of Christ. He says to all who are in the bondage of their grave-clothes, Come forth to new life, to new joys, to victory even over death.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

Topic April 9th.: John 14: 6-24.

### WHAT DOES CHRIST'S LIFE SHOW US ABOUT THE FATHER?

**T**HIS plain of Thomas, "Lord we know not whither thou goest; and how can we know the way?" and the yearning cry of Philip, "Lord, show us the Father, and it sufficeth us," find an echo in many troubled hearts. Yet can we repeat the words of St. Augustine in his Confessions: "Not without doubtings, but with assured consciousness, do I love thee, Lord?" All great souls question and yearn after the mysteries kept hidden since the foundations of the world. Angels and prophets desired to look into these things. We see them but dimly even now; for as the apostle says, in the midst of the highest revelations of Love, "We see through a glass darkly"; \* \* \* "We know in part." And so our hearts cry out in the silences that oppress the soul at times—"We know not \* \* \* show us the Father, and it sufficeth us."

To satisfy this longing of the human heart Jesus came. It is His supreme mission in the world. Salvation is in knowing the Father—not in theological doctrines and dogmas—but in knowing and being known of Him. "For this is life eternal that you may know God and Jesus Christ whom he hath sent." It is of the heart. "With the heart man believes unto righteousness." Paul said, "I know whom (not what) I have believed." It is of the affections rather than of the reason. Not that religion is unreasonable; but "Love has reasons, reason knows not of." The wisdom of the heart is in seeing the Father in the Person of His Son.

The life of Jesus is the revelation of the life of God as the Father. God is manifest in nature as the Creator; in history through his Providence, as shown in the Hebrew people, through the prophets, and other holy men of old who spoke to us through the Spirit; and as we reverently believe, in the working out of the purposes of His will through chosen individuals, in every age and in every land. "My Father worketh hitherto and I work" indicates the Savior's thought of this. And it was his especial mission in the world to show us how the

Father was working out the purpose and problem of the redemption of the race.

This is shown in three ways: In His person—"He that hath seen Me hath seen the Father." In His words and works: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." Thus the life of Christ, in His gracious words and His works of mercy, reveals unto us the heart of God as the Father—His God and our God; His Father and "Our Father." Thus He taught His disciples to pray in the prayer of discipleship. God is Love. But we only come to know this as we are brought to realize that He is our Father. The solution of the hard problems that perplex us is found in the recognition of the most blessed fact of the Gospel—Jesus Christ the Son of God, the first-begotten of the Father, and our sonship through Him, and fellowship with Him and with the Father. To get this thought—to really and rejoicingly believe it—to rest in it, is the cure for troubled hearts.

## A SMILE OR TWO

### Absentminded.

An old gentleman who was very absent-minded often had to ring for his servant and say:

"James, I am looking for something, and now I can't remember what it is."

And then James would suggest:

"Your purse, sir, or spectacles or check-book?" and so on, until the old gentleman would say at last:

"Of course, that's it. Thank you, James."

One night the old gentleman had gone to his room, and all were in bed when James was startled by hearing his master's bedroom bell. He rushed upstairs and threw open the door.

"James," said the old gentleman, "I came up here for something, and now can't remember what it was."

"Wasn't it to go to bed, sir?"

"Of course," said the old gentleman, "so it was. Thank you, James."—Lippincott's.

An evangelist in a little town was trying to give his hearers an idea of the length of time those must suffer, the end of whose journey is the terminus of the Broad Road.

"My brethren," he exhorted, "if a little bird were to dip its beak in the Atlantic Ocean, gather up a drop of water and then hop across the continent—not fly, but hop its way inch by inch—until it reached the broad Pacific, and there deposit its little drop of water, walk back and again dip its beak in the Atlantic, and continue this operation until it had emptied the Atlantic into the Pacific; my brethren, it wouldn't yet be sun-up in Hell."

Some shuddered in their seats at the awful word-picture, while other of the more zealous brethren cried aloud, "Amen!"—Life.

"Is this true about Silas gettin' swindled in a horse trade?"

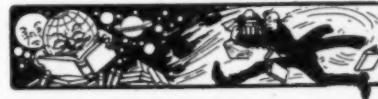
"Well, he says so."

"He's a darn fool not to keep it quiet, then. How does he expect to work off the horse?"—Puck.

Bill—Did you ever notice how many tall men you have met in a day?

Jill—No, but I've often noticed how many short men one meets when he wants a loan.—Yonkers Statesman.

Aggressive missionary work is being contemplated in St. Louis.



## SQUIBS ABOUT BOOKS

All books mentioned in The Christian Century may be secured from this office. We give the lowest discounts obtainable. Write us for quotations on the books you want.

Some of the most important lessons that we learn in life come to us from unexpected sources. Only a few days ago our office boy returned from one of his errands to the various book stores and remarked to the "book man" that he had observed a splendid motto that afternoon, posted on one of the desks in one of the book stores he visited. We had failed to give our errand boy credit for observing and philosophizing on what his youthful eye and imagination might discover at his humble and insignificant task in life; but he taught us a lesson that afternoon that has blessed and helped us so often since that we have deemed it worth while to mention it.

The motto which our boy of fourteen summers saw, and which impressed itself so vividly upon his tender imagination, is one by which we all would profit if we could keep it ever before us. Perhaps the greatest lesson we learned was not from the motto itself; but from the fact that a boy scarcely beyond the pale of babyhood was observing truths that were making for character, for manhood and for conquest.

We need have no fear for the boy who can thus analyze, distinguish and appropriate the sentiments of real worth to his own thought, and the development of his own character. He will blaze his way through the forests of life, and leave behind a path that others may follow and find all the easier for the real character that has gone before.

But what is this sentiment that deserves so special a mention. Permit us to repeat it is not so much the sentiment, but the rich setting clustered about it that has prompted us to repeat it here. If it brings into your life and work some of the joy it has brought into ours it will not have been mentioned in vain.

This is the motto gathered in the quiet of that afternoon's humble tasks: "To-day, to-morrow will be yesterday, do it now." Is there not a mighty lesson there for us? Have we not often set our hands to a task, and put off till to-morrow what ought to have been done to-day? Have not some of the incidents that might have resulted in the world's greatest achievements, failed simply because this lesson had not been learned? Let us then to-day appropriate this lesson to ourselves that the world may know some achievement which otherwise might have been failure. "To-day, to-morrow will be yesterday—do it now."

*The Bookman*

Pluck is an indorsement that makes good every promise to pay.

# The Quiet King

**Caroline Atwater Mason,**

Author of  
"A Wind Flower,"  
"A Minister of the World," etc.

**CHAPTER XI.—Continued.**

In the months and years which followed, no clue was ever found by which they could trace his fate. Whether basely murdered on that night or reserved for a slow and torturing death, or whether through all these years he was languishing in prison, could be matter for conjecture only. This much only was certain, that Ithamar had fallen a prompt and easy prey to the vindictive malice of Archelaus, who attributed to him the fact that he had returned to Judea shorn of his hereditary title of king, and hedged about by the irritating warnings of the now enlightened Cæsar.

Six years had passed since the night when Ithamar landed at Cæsarea, and the agitation of Rhoda and Lazarus was great when Elon declared to them that at last he had discovered a clue to the fate of him who was to them, living or dead, the supreme human object of affection.

"It hath come to my ear, from a source which I cannot choose but trust," declared the chamberlain, "that our noble and beloved friend is still alive, and is imprisoned at Cesarea; that he was attacked and rendered insensible soon after landing that night, when at a little distance from his companions, under cover of the darkness, and carried away to the innermost recesses of the prison where he hath remained ever since."

"And thou art sure that he is still alive?" murmured Rhoda.

"I am certain that he was alive a week ago," Elon made answer, "although broken, as needs must be, from the long confinement."

"Oh, my husband!" exclaimed Rhoda in an ecstasy of emotion. Lazarus had need of all his strength to master his agitation, but with the softer feeling of joy a fierce anger blazed within him and aroused his energy and his desire for action.

Casting aside his habitual reserve, the young man broke forth with an eager and vehement declaration of his purpose to free his father and to have vengeance upon the cowardly and cruel tyrant. To all that he said Elon listened silently, and when Lazarus paused with clenched hands and flashing eyes, looking for confirmation to the others, the older man said half sadly:

"Nay, my son, all that were useless. There would be but another life thrown away, and thy mother would be left doubly desolate."

"Oh, Elon," said Rhoda, weeping bitterly, "what can we do? Will not God have pity upon us in our helplessness and sorrow?"

Elon looked upon her with deep compassion, as he answered:

"One only thing which I can see, is to be done, and from that I have but a faint hope, I grieve to say. It is that thou, noble lady, shalt thyself find access to Archelaus, which I can presently gain for thee, and thyself shalt plead for thy husband's life and deliverance from his bonds."

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"Oh, my friend," exclaimed Rhoda, suddenly springing to her feet, while her form seemed to thrill with its old power, and her face grew bright with the light of happier days, "can it be even so, that to me it may be granted to bring life and freedom to my dearest Lord? Most gladly would I die for Him! Let me hasten beg of thee to the palace, and our God will give me words when I come before the king, even as he did unto Esther of old."

While they planned together the most favorable measures of which they might avail themselves in so great a crisis, in the street without young Adriel stood in the starlight, returning from his day's pleasure in the theater. With him was the young nobleman, Sebastien, a hanger-on of the court of Archelaus, who had attached himself of late with ardent enthusiasm to Adriel, and had become, to the great uneasiness of Rhoda and Lazarus, his closest friend. Both were flushed with wine and with the excitement of the gay scenes of contest amid which the day had been passed, Adriel being unwontedly boisterous.

"Tell me now, Adriel," said his friend, sinking his voice to a confidential whisper, "what in truth art thou to those worthy and pious folk?" and he indicated the house of Ithamar, before which they stood. "It is a puzzle to me continually how so princely a fellow as thou couldst have sprung from the same stock as these good Pharisees," and Sebastien infused a world of contemptuous patronage into the last words.

"Not a drop of their blood runs in my veins!" exclaimed Adriel proudly.

"Nay, speak lower, my Adriel," whispered Sebastien, "and tell me all. Thou knowest that thou canst trust me with the deepest secrets of thy heart. Have I not proved to thee that there is no man living whom I hold thy peer in the court of Cæsar even, much less here?"

Adriel flushed deeper with the flattery of his friend as he replied:

"I do trust thee, Sebastien, and I will tell thee what no other man could win from my lips, but it must be on thy faith and fealty as an honorable man."

"I swear," returned Sebastien, with an impartial oath which included the God of the Hebrews as well as a number of the gods of Greece. Satisfied with this assurance, Adriel bent and whispered a few words in his ear. The effect upon Sebastien was singular. His color changed from red to white and back again, while amazement and a certain crafty satisfaction played together over his face. He made a motion as if he would drop on his knee, but Adriel restrained him with a slightly grandiose gesture.

"It is enough," he said with drunken dignity; "the secret lies between us, my Sebastien. Outwardly let us all be as before."

With this they parted for the night. When Adriel presented himself within the house, Lazarus seeing, as he had often seen of late, his dissipated face and reckless bearing, said to himself bitterly: "And is this the hope of Israel?"

**CHAPTER XII.**

Thy fierce wrath is gone over me;  
Thy terrors have cut me off.  
They came round about me like water all  
the day long;  
They compassed me about together.  
Lover and friend hast thou put far from  
me,  
And mine acquaintance into darkness.  
—The Psalms.

\* \* \*

"Ithamar is released!"

The announcement was made with a flourish of trumpets by a royal herald standing in the court of the house of Ithamar, while Rhoda, her son, and two fair young daughters stood to receive him, transfigured with joy. Close at hand was Adriel, sharing but languidly in the deep emotion of the moment, while behind him, among the servants of the house, the dark, impassive face of his servant, Seba, might be noticed.

"He will follow me soon, the herald made declaration a second time, and turned to the door of entrance to the house through which a company of armed men now followed him. They wore the helmet and coat of mail of Roman soldiers, but their short swords were thrust into their belts that their hands might be left free for a burden they were carrying, the sight of which struck a chill of cold dismay to the waiting wife of Ithamar.

It was a bier.

Advancing, the soldiers laid it with the form upon it covered by a silken pall, on the mosaic pavement at the feet of Rhoda, who looked at them with imploring wonder in her dilated eyes, and with white, speechless lips.

"What meaneth this?"

It was Lazarus who spoke in a loud, stern voice, his whole frame thrilling with a nameless fear.

In silence, with downcast eyes, the armed men pointed to the bier; they did not go away and they did not speak.

Approaching it, Lazarus stooped and lifted the pall. The body thus revealed was that of a shrunken and wasted man, prematurely old. The head was covered with thick, snow-white hair; the countenance was noble and majestic even in death.

"It is Ithamar! It is my husband!"

With this cry of woe unutterable, Rhoda fell upon the pavement, embracing the motionless form, returned to her thus by the malignant cruelty of Archelaus. This cruelty was the more deadly that, in the interview which he had a few days before granted Rhoda, he had conveyed to her a vague hope that her prayer for the life and liberation of her husband might be granted.

"Thus befits it," cried the herald, now again advancing, "that those who plot against the royal house should perish! We are here to lay against this household the crime of harboring a claimant to the throne, a base-born pretender, who boasts himself to have in his veins the blood of the Asmonæan princes. Soldiers, you will lay him under arrest." At this point the soldiers advanced to

(Continued on page 343.)



## FROM THE FIELD

A copy of some book of current interest will be given each week for the best item of news, either relating to the work of the Disciples or the general religious field. The volume awarded this week is "Early Relation and Separation of Baptists and Disciples," by Errett Gates, to J. H. B. Eureka, Ill., who will please write to the office for the same. The volume offered for next week is "A Man's Value to Society," Hillis.

### GENERAL.

C. C. Drummond will sail from Harda, C. P. India, April 22d, via China and Japan to America.

The board of church extension has just received \$150 on the annuity plan from a friend in Ohio. This is the 134th annuity gift. For particulars write G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

The Foreign Society is in need of a medical missionary for India. Whoever goes ought to be about thirty years of age. He ought to have a thorough medical education, and at the same time he ought to be prepared to expound the Scriptures to the patients. For one who wishes a large field of the greatest usefulness, there is no better opening in the world than this.

Yotsuya, Tokyo, March 12.—Baptized two college men to-day. One woman and nineteen men baptized since Jan. 1.—W. D. Cunningham.

F. G. Tyrrell, St. Louis, is delivering a series of lectures at Quincy, Ill.

Last week the Foreign Christian Missionary Society, Cincinnati, O., received a thousand dollars each from two friends in Ohio on the Annuity Plan.

J. V. Updike, on his trip to Yakima, Wash., for a meeting preached by invitation daily to the people on the train.

Oliver W. Stewart, Chicago, has been busy making addresses in behalf of temperance campaigns in different cities of the United States and Canada. He spoke in Massy Hall, Toronto, Can., March 25. Will speak at Mt. Carmel, Ill., April 14, 15 and 16.

**A Gift to Drake University.**—Andrew Carnegie has promised \$50,000 to Drake University, Des Moines, Ia., for a library building, within one year, provided an equal amount is raised by the university for the maintenance of the library. President Hill M. Bell writes that the university expects to raise the \$50,000 and that they hope to have the library building in course of construction within a year.

### CHICAGO

William C. Kenner, the 14-year-old son of W. C. Kenner, 3434 Rhoades avenue, Chicago, died March 13th. C. D. Kindred had charge of the funeral.

A. P. Cobb preached at the Metropolitan Sunday.

The prayer meetings at Evanston have greatly increased in interest and attendance since the recent meetings.

G. A. Campbell held a meeting at Maywood Sunday afternoon. About 50 were present. This is one of our most promising points for missionary activity.

W. D. Ward has entered the University

of Chicago. He will continue his work at Evanston.

**Irving Park.**—There were two confessions last Tuesday—a fine man and wife. The church expects to place a handsome new organ (Vocalion) about Easter time. The C. W. B. M. now has an active membership of 54 and is doing excellent work.

The present course of musicales concludes Thursday evening with the Dairy Maids' Carnival.

The pastor has announced to his congregation that from now on he will make pastoral calls in the evenings, rather than during the day. Irving Park is a thriving suburb and all the men go into the city, on the morning trains, the pastor desires to call when the men are at home.

Three confessions at the Jackson Boulevard Church on Lord's day. Nearly forty confessions in the past month at the regular services of the church, without special effort.

The third Lord's day in May has been appointed as Rally Day for the Jackson Boulevard Church. Special effort will be made to enroll scattered disciples; to enlist new members and "to gather up the fragments" of the winter's work that nothing be lost. Twenty-three persons united with the Church on Rally Day last year.

The Children's Service on Lord's Day morning at the Jackson Boulevard Church is proving an attractive feature. The Sunday school scholars pass from the school to the church service. They listen to a ten-minute sermonette adapted to children, witness the Communion service and then are permitted to retire during the singing of a hymn. It is proving of great value both to the children and the church. It bridges the gulf that sometimes separates the older people from the little ones.

The Ministerial Association voted Monday to meet every alternate Monday. There will be a meeting next Monday.

Chas. E. McVay, singing evangelist Benkelman, Neb., is assisting in a meeting at Monroe Street Church, Chicago. He goes from there to Salem, Oregon, to assist S. M. Martin in a meeting.

One addition at Chicago Heights March 26.

**PROGRAM FOR A. C. M. S. RALLY**  
At the Jackson Boulevard Christian Church, April 24th.

"Incentives to Missionary Effort," W. F. Rothenger.

"Our Plea and Our Country," E. S. Ames.

"The World via America," W. D. Ward.  
"Christianity and Patriotism," C. G. Kindred.

"Home Missions First," A. W. Fortune.  
"Chicago as a Missions Field," J. R. Ewers.

"Beginning at Jerusalem," A. E. Henry.  
"The Alien in Our Midst," Lloyd Darbie.

Address, B. L. Smith.  
Chief speaker, J. H. Garrison.

### COLORADO

Greely church is building.

The church at Florence is building the main auditorium of its new home.

The church at Cripple Creek has been repairing and beautifying its new building.

State Secretary L. G. Thompson has been touring the state raising money and setting things in order generally.

J. L. Ellis has been compelled to resign at Craig on account of failing health. W. L. Cline is likely to take charge of this work.—J. H. Mohorter, Pueblo.

**Pueblo.**—Three additions last Sunday, two by confession and baptism and one by letter. The first story of the parsonage is up. J. H. Mohorter.

The work at Pueblo continues to grow. W. E. Reavis is doing fine work with the Broadway church. There have been about 40 additions since he began in September. These were at regular services.—J. H. Mohorter.

**Central church, Pueblo.**—Although last year was a hard one on account of business depression, Central church raised \$3,440.66—\$250 of this being for missions. There were 55 additions during the year. Within the last few weeks there has been 17 additions to the church, the Sunday school has doubled in attendance; we have organized a Junior Christian Endeavor with 60 members. The new parsonage will be ready for occupancy about June 1st.—J. H. Mohorter.

### ILLINOIS.

Two baptisms at Augusta Wednesday evening.—N. E. Cory, Pastor.

G. B. Van Arsdall changes his address from Peoria, Ill., to 1207 Fifth avenue, Cedar Rapids, Ia.

H. J. Hostetler who closed a 2 years' pastorate at Mound Jan. 29, has just moved his family to Virden, where he began work Feb. 1st.

A week ago there were 140 additions in the meeting at Champaign, and meeting to continue. John W. Marshall and C. E. Millard, evangelists. S. E. Fisher, pastor.

William Ross Lloyd has resigned as minister of the First Church, Bloomington, Ill. Two hundred were added during his stay, and all the missionary offerings greatly increased.

Paris Ill., April 3.—Forty-one added yesterday, over 100 this week, 503 to date. Continue few days. Totals 100 in nine days; 200, seventeen days; 300, twenty-four days, 400, thirty-one days; 500, thirty-seven days. Finis Idleman is an ideal co-worker. Delos Smith, singing evangelist. God giveth the increase.—Chas. Reign Scoville.

The Central Illinois Ministerial Institute is happy in securing Henry Churchill King for the special addresses. Those who heard him at the Congress will need no explanation to be convinced of it. His lofty mind, broad yet zealous spirit and his modest bearing make his coming a blessing not to the intellect alone, but to the spiritual and social man. All the speakers on the program have accepted their places, and the topics indicate things of interest. The Ministerial Association of the college will act as hosts.

**INDIANA.**

F. W. O'Malley has accepted a call to Muncie, Ind.

P. C. Cauble of Vincennes, pastor at Oblong, Ill., has closed a meeting at the latter place with fifty-six accessions.

Indianapolis.—There have been twenty additions to the Third Church during March, these all at regular services.—C. B. Newman.

J. G. Shaw, Kewanna, writes: "We have closed our twenty-five days' meeting here with six accessions. By request, I remain here until April 1."

The church at Tipton has appointed Miss Mabel Blount as pastoral helper. Her work is doing much good. George W. Henry reports confessions at regular services.

Indianapolis.—March 27 closed my third year as pastor of the North Park Church. There were 101 additions during the year and 252 during the last three years. Our Sunday school has more than doubled. One of the most interesting features is a men's Bible class, with an enrollment of over 150.—Austin Hunter.

**IOWA.**

I. H. Fuller changes his address from Lenox, Ia., to La Monte, Mo.

W. F. McCormick of Audubon has entered upon his work at Lenox, Ia., succeeding I. H. Fuller.

The Council Bluffs and Sioux City Sunday schools have been in a contest in which Council Bluffs won.

Mrs. W. B. Clemmer, wife of our pastor at Council Bluffs, has been ill with nervous prostration, but was improving at last report.

Council Bluffs.—We are planning an evangelistic campaign for our city, looking toward the establishment of a mission at the south end.—W. B. Clemmer.

W. B. Clemmer reports fifty-one additions during the first six months of his second year's pastorate at Council Bluffs. The church will soon begin the building of a parsonage.

Villisca.—Six accessions since last report. Bible school the largest we ever had and church prosperous. Church has unanimously invited me to remain a sixth year.—S. M. Perkins.

Sullivan, March 29.—We are in a good meeting with home forces; crowded houses; 36 additions to date, 28 confessions; continue indefinitely.—David R. Francis.

The Council Bluffs Sunday School Workers' Union Institute and banquet was held at the Christian church, March 23. Addresses, toasts and music made up the program for the evening.

Charles City, March 27.—Meeting closed last night, 22 accessions, 16 by primary obedience. W. W. Burks, Mason City, preached four days; D. L. Dunkleberger four days; the writer ten days. W. E. Dorsa, Farlin, Ia., led the singing.—G. A. Hess.

**Joliet Organization.**

The Joliet Central Church, after a few months of primary service and fellowship meetings, was formally organized on Lord's day, April 2nd, by J. Fred Jones, state secretary of the Illinois Christian Missionary Society, with a membership of forty-two. These are a substantial people and in most part represent the heads of families. Nightly meetings will be held by Bro. Jones during the week.—A. Larrabee.

**KANSAS.**

Independence, March 28.—We have closed a four weeks' meeting, with 100 additions, 74 by confession.—H. A. Northcutt, evangelist; J. A. Lengsten, pastor.

The Atchison Globe says: "W. T. Hilton of the Christian closed the first week of special evangelistic service with a meeting at the theater last night which is said to have been the largest a minister has addressed in Atchison since Moody and Sankey were here many years ago. Mr. Hilton was assisted by an orchestra of six pieces and a choir of 100 voices."

Clay Center.—Five additions March 26; among them one young man who will enter the ministry.—Otho C. Moorman.

Hiawatha.—This church has gone beyond its apportionment for foreign missions. April will be devoted to benevolence and May to home missions.—Baxter Waters.

Yates Center, March 24.—Thirty-two additions to date. J. G. Slick, pastor. Omer and Sprague, evangelists.

H. V. Scholes is doing a splendid work at Horton, Kansas. There were two additions last Sunday, making 12 in all during the few months he has been there. A. Y. P. S. C. E. has just been organized with about 25 members. Bro. Scholes makes his home at Hiawatha, where he works at a trade.—Baxter Waters.

**KENTUCKY.**

E. L. Powell will hold a meeting at Watsonville, Cal., for M. D. Club just before the national convention meets.

C. R. Hudson is holding a meeting at Frankfort with home forces. Frank Cappa is conducting the music.

Central Sunday school, Lexington, decided last Sunday to raise \$100 on Children's Day, the first Sunday in June. The amount, as in former years, is for Heathen Missions.

All auxiliaries of the Christian Woman's Board of Missions of Lexington will unite in observing the Easter week of prayer immediately preceding Easter Sunday. A meeting will be held in the afternoon each day during the week.

Central Christian Sunday school has adopted a watchword, as follows:

"Four hundred every Sunday—  
Forty graded classes—  
\$10 contribution."

The attendance now varies from 300 to 350 each week.

A very interesting and instructive Sunday school institute was held last week in Broadway Christian Church and Morrison Chapel by R. M. Hopkins, Louisville; H. D. Smith, Hopkinsville, and W. C. Pearce, Chicago.

George A. Miller, began his twelfth year's work with the congregation at Covington April 1. During the eleven years of his pastorate 722 persons have united with the church. At the beginning of his pastorate there was an \$18,000 debt on the church. The present debt of \$2,000 will probably be paid off during the present year. The church is exceeding its missionary apportionment.

**MISSOURI.**

Joseph Gaylor is in a meeting at Dixon, Mo. Thirteen confessions.

Leon Crouch, one of our Kimberlin Heights boys, recently closed a six days' meeting at Jerome, with nine confessions.—Joseph Gaylor.

Dexter.—Three additions—two by letter and one by baptism last week. Albert Buxton, Pastor.

Dixon.—Meeting four weeks old; 24 accessions; 18 confessions; house crowded. J. R. Blunt is the pastor.—Joseph Gaylor.

J. T. McGarvey of Carthage is assisting Horace Pearce in a meeting at Mt. Vernon. F. M. O'Neal, Springfield, is leading the singing.

The Maplewood Church, St. Louis, gave a reception to A. J. Marshall, the new pastor, March 24. Mr. Marshall is no stranger to St. Louis, having served as city evangelist at one time.

Liberal.—The church here granted me a vacation in February. During the time I held a meeting at Colchester, Ill., with 57 additions, 39 confessions. The church expects to locate a pastor soon.—Mrs. S. McCoy Crank.

F. W. Richardson of Kansas City is spending a few weeks in California on a vacation to recover somewhat from an affliction of the throat which has been giving him concern during the past few months. It has seemed better for him to abandon entirely his preaching for this rest.

E. H. Kellar, after a pastorate of five years at Carrollton, has resigned, and will close his work with this church about May 15. Carrollton is one of the strong churches of Missouri, and Mr. Kellar's work has been very successful. The congregation was unwilling to have him leave them, and tried to get him to change his plans, but without success. He will probably go to California.

**NEW YORK.**

The meeting at the Central Church, which closed on Monday evening, resulted in ninety accession. This is one of the largest meetings ever held in the Tonawandas.

A Christian Culture Club was recently organized for the girls of the Central Church, North Tonawanda. At their first meeting twenty-eight young women joined the club, and the membership has now reached nearly forty. Twice a month the work will be in the line of physical culture, and of the other two meetings one will be literary in character and the fourth a prayer meeting.

**OHIO.**

Marion.—Four additions March 19. Will build next summer.—O. D. Maple.

North Fairfield.—Three baptisms at prayer meeting March 29.—Hugh Wayt.

New Paris.—Meeting closed March 26, with twenty-one additions.—John Elevsen.

The Cedar Avenue Church, Cleveland, reports a three weeks' meeting, thirty accessions. G. W. Moore, Akron, did the preaching. E. P. Wise, the pastor, says: "He is a fine preacher and a delightful co-worker."

E. P. Wise, pastor at Cedar Avenue, Cleveland, O., recently closed a meeting at Wellsville, where W. C. Prewitt is pastor, with forty-three accessions.

**OKLAHOMA.**

Rudolph Cook, Vinita, can be secured for meetings at reasonable rates. Since he began work at Vinita there have been 230 additions to the church.

Shawnee, March 28.—Three additions in the last two weeks. The church more than doubled its offerings last year in all departments.—Granville Snell.

**TEXAS.**

The Churches of Christ of Dallas will join in a home missionary rally at the Central Christian Church on April 25. They expect to make it a great day.

J. C. Mason is assisting G. H. Morrison in a short meeting in Oak Cliff. This is Brother Mason's home church. There is a fine interest, and the outlook is hopeful. Large crowds greet them at every service.

Greenville, March 20.—Two additions by statement, one by letter and one confession yesterday.—J. W. Holsapple.

Coleman, March 20.—We had two to unite with us yesterday. One was by letter and one by statement. The outlook is good.—H. M. Bandy.

Corsicana, March 20.—More than doubled our apportionment for Foreign Missions; \$61.50 at first call yesterday morning.—J. F. Quisenberry.

**WEST VIRGINIA.**

Wheeling.—The members of the Island Church surprised their minister, C. Manly Rice, and his family, one evening recently, with a pound party. Thirty-three have been added to the church since the new minister began his work on Christmas day, and the work is growing in all departments.—C. M. R.

The Wellsburg church is in a successful meeting with home forces, assisted by Mrs. Metta Cooper as a leader of song.

Chester Sprague has accepted a call to minister to the church at Morgantown. There is no more important work in the state than that of the university town.

The West Virginia State Sunday School Association will hold its twenty-third annual convention at Wheeling April 18, 19 and 20.

**MISCELLANEOUS.**

Vacaville, Cal.—There have been fourteen additions at our regular services during March, eight of which were by confession.—J. E. Denton.

N. G. Buckley, Fitzgerald, Ga., says: "We have nearly doubled our forces since I came here from Chicago last November. Have just completed plans for a new house of worship, which will be built of stone, with a seating capacity of 800. Expect to move into the new building early in the fall."

Yakima, Wash., March 20.—Six additions yesterday and four confessions. A reception to the members received during the Updike meeting was given recently, at which there were two confessions.—M. L. Rose.

March 20 was a great day at the Christian Temple, Baltimore, Md., Peter Ainslie, minister. Ten new scholars entered the Bible school; five persons, having been previously baptized, were received into the fellowship of the church. Eleven confessed Christ, and two more on the Wednesday evening following. The Temple Seminary has had its mid-winter examinations, and the first class will graduate in June.

Mankato, Minn., March 25.—Last evening the church gave E. A. Orr, the new pastor, a reception. Bro. Orr has already awakened attention and interest, and is making a deepening impression. We are planning special meetings with home forces to begin April 9th.—C. F. Greenwood.

Bartlesville, I.T.—Wanted—To locate in Bartlesville, I. T., a good church worker;

a leader of song services, who could follow some of the professions or fill a clerkship of some kind; good opportunities in a growing town.—L. H. Babcock.

**Vestaberg, Mich.**

The only church building in the growing town is owned by the Disciples. It was built by the Congregationalists. The church became so weakened that they were unable to pay the \$350 debt on the building. Last fall W. L. Deming held a meeting in the house and organized a Christian church. The Congregationalists gave the house to the new congregation which assumed the debt. The writer dedicated the church March 12th, raising the amount easily. W. L. Deming has been secured as pastor.—W. B. Taylor.

The blaze of social glory causes Christian blindness.

**THE QUIET KING.**

(Continued from page 340.)

Adriel, who had turned deadly pale at the word "pretender," and placing manacles on his hands they drew him within a circle which they formed.

But not in silence or with the endurance of noble manhood did Adriel suffer this action. With wild looks he cast about him for help and interference, and seeing that all was in vain, he cried:

"That hound of a Sebastian hath betrayed me! This is his work! If ever I meet him again he shall feel what revenge can do!" and he ground his teeth in impotent fury.

Seeing that Adriel was safely in the hands of the soldiers, the herald concluded his announcement with the following words, turning where Lazarus stood, supporting the broken form of his mother between her weeping daughters:

"Forasmuch as Rhoda, the wife of Ithamar, hath consented together with him and hath harbored and nourished this pretended prince, she is declared by the most worthy Archelaus to be banished from the city of Jerusalem from this day and hour, and her house and all therein to be made the possession of the State."

A red sun was sinking in a brassy sky and the hot breath of the simoon was blowing over the fainting land, when four figures in coarse black garments, with ashes on their heads, might have been seen wandering along the highway passing by the foot of Mount Olivet to Jericho.

Behind them at a distance walked a woman servant bearing water in a skin and a portion of food. Her face was stained with tears and worn by care. It was Anna, the faithful nurse in the house of Ithamar, following her mistress and the children she had loved and tended into banishment.

The maiden Martha, and Mary, who was still a child, walked in advance, clasping each the other's hand, while Lazarus supported the feeble steps of Rhoda. The young man's face was white and drawn with bitter grief and indignation, but that of Rhoda was strangely calm.

"To have suffered this for him," he murmured fiercely under his breath; "ungrateful and unworthy! It is the shame of it that stings me most!"

"Say not so, my Lazarus," Rhoda's

Mention was made a few weeks ago of the architectural models of the Temple of Solomon which G. Wilton Lewis of Boston has prepared and is now perfecting. His drawings are practically complete, but it is his wish to embody these in plaster and to reproduce them for popular use. Mr. Lewis has the two indispensable requisites for a work of this kind, the knowledge of the biblical material and the architectural instinct and experience. He is now revising his plans in the light of a fuller investigation of all the literature relating to the temple of which there is a large amount at hand in recent publications. Mr. Lewis needs the co-operation of some man or men of means in the preparation of his models for the market. There ought to be a large demand for such material in Sunday schools and for popular lecture work. Mr. Lewis may be addressed at 258 Washington street, Boston.

voice was weak and faint, but very gentle; "he was our only hope, and thy father clung to him and believed that it might be he who should deliver Israel. Though he proved unworthy, yet it was a righteous hope. Let us feel that we suffer for our people rather than for him."

"Thou art right as ever, dearest mother," Lazarus made tender answer; "forgive me that I think of aught save thy grievous sorrow."

She only smiled for answer, while a few tears fell from her weary eyes.

"It is almost over now," she said after a little while; "it will not be long, my son, that I shall suffer or sorrow. Our Lord God will be merciful to me and give me rest. I do not even mourn now; the end is too near."

"Oh, my mother, say not so," exclaimed the young man with sharp anguish. "Thou art dearer than aught else on earth to us and we cannot let thee go."

Darkness had fallen now, and the hot wind was stilled. A young moon was in the sky.

"See, mother," said the maidens, "yonder lights are in Bethany. Canst thou walk thither, or do thy limbs fail thee even now?"

"Nay, my sweet daughters," Rhoda answered, "my God is my strength, and I trust him to lead me even unto a quiet haven."

"But wilt thou not rest awhile?" they asked her.

"Not yet," she said, "not yet, but very soon."

The moon had set behind the shoulder of Olivet when the sad little company entered the silent street of Bethany. A place of refuge was prepared for them in the house of a friend, and here the mother, Rhoda, laid her weary limbs down to rest, the same patient smile upon her face.

When they came to her in the morning the smile of eternal peace was there, for the pure spirit had fled to the bosom of its God.

"Of whom the world was not worthy," they murmured through thick-falling tears.

(Continued next week.)

Whenever you think of adding any new books, remember we supply the books of all publishers, and can save you money on your purchases.

**HIS LAST WEEK.**

Some of the leading pastors in Chicago have prepared a harmony of the incidents and discourses of the last week of our Lord's earthly life for private reading and for use in services preparatory to Easter. We can send this beautiful booklet in lots of 25 or 50 at what is a very nominal price. Immediate orders should be sent in care of the Christian Century Company.

**EUREKA CENTENNIAL CALENDAR.**

Seldom has anything come to our desk which is a thing of beauty and a joy for at least a whole year, exceeding the artistic taste and vital interest of the Centennial Calendar of Eureka College. Thousands of them ought to be purchased through the United States. Every student and friend of Eureka College should purchase one. Students and friends of other colleges should purchase them to have this calendar for future reference. Every Disciple of Christ in Illinois should have one of these calendars. The price is only 50c. Send to Miss Clara L. Davidson, Eureka, Ill., at once, so that you may not fail to get one. It would make a beautiful Easter gift. Let the friends of Eureka everywhere get one of these calendars and while any of them are left, recommend it to their friends.

The drinking of rum is the most fruitful source of human misery.

**CHILDREN AFFECTED****By Mother's Food and Drink.**

Many babies have been launched into life with constitutions weakened by disease taken in with their mother's milk. Mothers cannot be too careful as to the food they use while nursing their babes. The experience of a Kansas City mother is a case in point:

"I was a great coffee drinker from a child, and thought I could not eat a meal without it. But I found at last it was doing me harm. For years I had been troubled with dizziness, spots before my eyes and pain in my heart, to which was added, two years ago, a chronic sour stomach. The baby was born 7 months ago, and almost from the beginning, it, too, suffered from sour stomach. She was taking it from me!"

"In my distress I consulted a friend of more experience than mine, and she told me to quit coffee, that coffee did not make good milk, I have since ascertained that it really dries up the milk."

"So, I quit coffee, and tried tea and at last cocoa. But they did not agree with me. Then I turned to Postum Coffee with the happiest results. It proved to be the very thing I needed. It not only agreed perfectly with baby and myself, but it increased the flow of my milk. My husband then quit coffee and used Postum, quickly got well or the dyspepsia with which he had been troubled. I no longer suffer from the dizziness, blind spells, pain in my heart or sour stomach. Postum has cured them."

"Now we all drink Postum from my husband to my seven months' old baby. It has proved to be the best hot drink we have ever used. We would not give up Postum for the best coffee we ever drank." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Get the little book "The Road to Wellville" in each pkg.

**HARRY D. WRIGHT.**

Harry D. Wright, of No. 5730 Indiana avenue, Chicago, is the superintendent of the largest branch of the Metropolitan Life Insurance Company in Chicago. Seven years ago he became associated with this company as a solicitor. Through his diligence and ability he has been gradually and promptly promoted to various positions, until now he has eighty-five agents reporting to him personally every day, the largest force of agents of any one insurance company, and has charge of one of the largest offices in this part of the United States.

***The Christian Century***

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Articles on subjects which are of vital interest will find a ready acceptance. Conciseness is always at a premium. News letters should be condensed as much as possible. News items are solicited and should reach us not later than Monday of the week of publication.

**CORRESPONDENCE****MARCH OFFERING IS GREAT.**

During the month of March 1,711 churches sent offerings for Foreign Missions. This is a gain over the corresponding month last year of 274. The churches, as churches, gave \$36,076.70, a gain of \$6,239.05, or 21 per cent. The total receipts for the month amount to \$44,840.97, a gain of \$9,887.53, or 28 per cent. This is by far the best March record in the history of the Foreign Society.

For the first six months of the missionary year the receipts amounted to \$81,056.06, a gain of \$22,839.96. If we can gain \$15,841.44 between now and September 30, we will land square on the \$250,000 mark. We must not fail now!

Hundreds of churches have not responded. It is hoped they will do so in great haste.

A. M'LEAN.  
F. M. RAINS.

**LIFE LINE CHURCHES AND BIBLE SCHOOLS.**

The Executive Board of our National Benevolent Association has adopted a resolution providing that Churches, Bible Schools and individuals giving \$100.00 or more per annum prior to Oct. 1st shall be designated in its literature and printed and annual reports and convention statements as Life Line Churches, etc.

This sum is named because it is about the average cost in cash for the annual maintenance of each class of dependents committed to our care. It costs less than that for a child, fully \$100.00 for each of our old brothers and sisters, and much more per bed in our free hospital, but as the children predominate, \$100.00 is a fair average.

Every Church in our Brotherhood should have a laudable ambition to write its name on this fair scroll, and it is within the power of most to do so. The Easter offerings of the Bible Schools may be added to the other gifts of the

**PROGRAM CENTRAL ILLINOIS CHRISTIAN MINISTERIAL INSTITUTE.**

Eureka, Ill., Monday and Tuesday, April 10 and 11, 1905.

**MONDAY AFTERNOON.**

- 2:30—Introductory Service—S. S. Jones, Danville.  
2:45—Social Work of Christian Missions—H. H. Peters.  
3:10—Country Churches—D. F. Seyster, Mt. Morris.  
3:30—The Increase of the Ministry—R. E. Hieronymus, Eureka.  
4:00—The Pastorless Small Churches—J. H. Smart, Danville.  
Discussion led by J. Fred Jones.

**MONDAY EVENING.**

- 7:30—Introductory Service—R. F. Thrapp, Jacksonville.  
8:00—Address—Henry Churchill King, Oberlin.

**TUESDAY MORNING.**

- 8:30—Quiet Hour and Bible Conference—Prof. Silas Jones, Eureka.  
9:00—The Boy Problem—S. S. Lappin, Atlanta.  
9:30—Sunday School Pedagogy—W. J. Whetzel, Eureka.  
10:00—From Sunday School to Church—Stephen E. Fisher, Champaign.  
10:30—Discussion led by W. R. Lloyd, Bloomington.  
11:00—Address—Henry Churchill King.

**TUESDAY AFTERNOON.**

- 2:00—Introductory Service—W. W. Weedon.  
2:15—The Nature of Revelation—B. J. Radford, Eureka.  
3:00—Progressive Revelation—C. C. Morrison, Springfield.  
3:45—Discussion.  
4:00—Evangelistic Conference and Round Table—Charles Reign Scoville.

**TUESDAY EVENING.**

- Introductory Service—R. E. Gilchrist.  
Address—Henry Churchill King.

The pastor of the Eureka church, Alva W. Taylor, writes that lodging and breakfast will be furnished free; dinner and supper 20 cents each, in college halls.

**FINIS IDLEMAN,**

A. W. TAYLOR. Secretary.  
President.

## Children's Day FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.

2. *Missionary Boxes.* They are a new design, printed in red.

3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.

Please give local name of school. Give average attendance. Order at once. Address,

**F. M. RAISNS, Cor. Secy.,  
Box No. 884. CINCINNATI, O.**

church to aggregate this sum if agreeable to the local congregation.

In remitting these Life Line gifts, send also the names of the Church's minister and Bible School superintendent.

We appeal to Churches, schools and Disciples everywhere to throw out the Life Line to the helpless ones drifting past us on the tide of misfortune and help save them for themselves and society and the Church and eternity. Our rescued ones are invaluable missionaries for the rest of their lives, no matter where their station. The undersigned will be glad to give further information to all inquirers concerning this Life Line movement. Geo. L. Snively, Sec.  
903 Aubert Ave., St. Louis.

**SOUTHERN ILLINOIS.**

The Ministerial Association of the Churches of Christ of the Seventh and Eighth districts of Illinois, met in annual convention at Browns, March 14, 15 and 16. About 20 resident pastors were present. Among others in attendance were Knox P. Taylor, Bible Inst's Work, Bloomington; J. A. Clemens, Benevolent Ass'n, Decatur; G. W. Bince, Prin. Southern Collegiate Inst., Albion; D. R. Bebout, Pres. Austin College, Effingham; Miss Bessie Kempshall, Singing Evangelist, Clay City; T. G. Roberts, Evangelist of 8th Dist., Carbondale; Mrs. Minnie Dailey, Dist. Pres. C. W. B. M., Olney, and Bert McTaggart, Pres. Edwards Co. Y. P. S. C. E., Bone Gap.

The addresses were strong and practical, the discussions thought-provoking, the entertainment ideal, the fellowship delightful. The new officers are Pres. L. H. Stine, Lawrenceville; Vice Pres. T. G. Roberts, Carbondale; Sec'y-Treas. C. C. Garrigues, Albion.

This association first met at Wheeler in 1887. G. W. Tate was its first chairman and F. M. Lollar its first secretary.

The next annual session will be held in May, 1906, at Albion, Edwards Co.

**CASPAR C. GARRIGUES, Sec.**  
Albion, Ill.

**JAMAICA (B. W. I.) NEWS.**

Our chapels are being rebuilt in a more substantial way than they were before the 1903 cyclone, which destroyed them. Two are now in course of reerection, three others to be begun soon, and Salisbury Plains is to be dedicated the 29th inst.

Bro. Shirley reports 50 confessions and 15 restorations in Kalorama district since Jan. 1.

Bro. Purdy and his church at Manning Hill report 71 additions recently, including five couples living in sin who arranged at once for marriage.

The Kingston church has had 14 additions, principally by baptism, since our arrival. Several now await baptism; 23 in all.

C. E. Randall recently baptized eight at Torrington.

Christian Union is in the air in Jamaica. A catechism for use in public schools has been prepared by the Archbishop of the West Indies, assisted by a committee of the leading non-Conformist ministers. It is a worthy production. The Jamaica Times has reprinted two of our tracts on Union, one by Isaac Errett, in its columns. The Presbyterian synod has called upon the Union of Evangelical churches to con-

# No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome.

Royal should take the place of cream of tartar and soda and saleratus and sour milk in making all quickly risen food.

ROYAL BAKING POWDER CO., NEW YORK.

sider Christian Union at its next session.  
**J. J. HANDSAKER.**

**SOUTH DAKOTA LETTER.**

R. M. Ainsworth, who lately took the work at Alexandria, reports a hopeful outlook. Evangelist B. B. Burton is in a meeting there at this writing. Miss Park is leading the music.

R. D. McCance is in a meeting at Oacoma.

The church at Lead expects soon, with the aid of the state secretary, to locate a preacher at that place. Lead is an important field and should have a good man.

C. W. Worden, who ministers for the church at Platte, added four recently. He expects soon to hold a meeting at Castalia.

M. B. Ainsworth and the Aberdeen church have a mind to keep things moving in that goodly city. For several weeks past they have been using the opera house on Sunday nights, and many people who are not in the habit of attending church have heard the gospel. We understand that H. H. Harmon will assist in a meeting there soon.

The work moves fairly well at Armour. The writer is preaching to the largest audiences of any time during the present pastorate.

It is reported that the church at Milner has extended an invitation to Bro. A. O. Swartwood to continue as pastor. We are glad to hear this. On general principles long pastorates are best.

**O. E. PALMER,**  
Corresponding Secretary.  
Armour, S. D.

My ear is pained,  
My soul is sick with every day's report  
Of wrong and outrage with which the  
earth is filled. —Cowper.



Church of Christ, Ashtabula, Ohio.

**LEWIS R. HOTALING.**

L. R. Hotaling has recently become pastor of the church at Ashtabula, Ohio, a city of 16,000 inhabitants, and an important shipping and manufacturing center. The Christian Church occupies a large place in the life of the community. It has 450 active, "68 indifferent" and 48 non-resident members.

This is an important pastorate, but Mr. Hotaling has prepared himself thoroughly. He studied six years in Eureka



College, receiving the A. B. degree in '99. During the last five years he has studied at the University of Chicago, where he received the B. D. degree in 1902. In addition to his school work Mr. Hotaling has preached regularly. He served as student pastor at Kentland, Ind., two and a half years with 60 additions to the church; at Michigantown, Ind., two years, with 18 added; at Boone Grove and Wabash, Ind., two years, with 51 additions.

Mr. and Mrs. Hotaling entered upon their new duties March 12th. This should be a happy and fruitful union of church and pastor.

Ashtabula, O., March 14, 1905.

Closed pastorate of four years and eight months here on March 12 with the following conditions:

Church 14 years old; Junior C. E., 50; Senior C. E., 60; Ladies' Circle, 30; C. W. B. M., 55; Young Men and Young Ladies' organizations, Bible school, 460 (regular school 304, home dept. 76, cradle roll 80); 12 additions March 12, 15 March 5, 350 during pastorate; total resident membership, 525 (450 active); raised for all purposes during the last year \$9,000. Rededicated our modern enlarged plant Sept. 11th, 1904, at a cost of \$7,000. The people are united, Godly, heroic and ambitious for larger things.

W. F. Rothenburger,  
Future address University of Chicago,  
140 S. D.

**KENTUCKY STATE MISSION REPORT  
FOR MARCH.**

H. W. Elliott, Sulphur, Ky.

Perry R. Campbell has been called to preach at Bardstown three Sundays, instead of two, as arranged before. House of worship has been thoroughly renovated and work prospers.

W. J. Dodge has been at Jackson, Breathitt county, for half time. Four dollars for Foreign Missions, \$10 for self, \$135.58 for building fund.

D. Earl B. Barr has been at Bromley two Sundays. Two baptized, three added by letter or statement. Work much encouraged by promise of board to help them. Audiences large and people enthusiastic.

J. P. Miller was at work all the month in Pike county, preaching thirty sermons. Collected \$15.10 for self and \$100 for a building.

Edgar C. Riley was at Bellevue three days. Preached two sermons. Collected for self \$13.

James C. Ogden was at Cancel City one Sunday. Two sermons. One officers' meeting. Three dollars and twenty-six cents for self.

Z. Ball was in his field in eastern Kentucky nineteen days; fifteen sermons;

\$15.30 for self; four officers' meetings and one prayer meeting organized.

James E. Thomas reports two Sundays at Beattyville and a sermon at Proctor, across the Kentucky river. One added; \$10 for self.

J. H. Stambaugh was at Valley View two Sundays. The resumption of work in the mills is a great help to the town and work of the church. House is to be dedicated in May.

J. P. Bornwasser was at Olive Hill all the month. There has been a big temperance wave over the town, and it is hoped that this will help the work in every way.

S. J. Short reports twenty-three days, seventeen sermons, sixteen added, \$10.50 for self and \$8.50 for local work. R. B. Neal has been at Paintsville a part of the month and has accomplished good for that needy field.

The work at Latonia continues to prosper. H. C. Runyon has preached eight sermons there during the month, and there were five added. Three dollars for Foreign Missions and \$20 for self.

H. W. Elliott reports \$252.67 collected for the month. For the first time in several months we failed to receive enough to meet our obligations. We trust that all churches that have anything in hand for the work will forward it at an early date. All the men at work need very much every dollar we promise them at the close of each month.

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1905

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**EVANGELISM IN COLORADO.**

There is an earnest and strong spirit of evangelism in the Centennial State. In the congregations of Disciples of Christ there is unusual activity and success in persuading men to become Christians. At the meeting of our pastors in the study of the Central Christian Church, Monday, Feb. 27, the following reports of accession to the churches since the first of January were made: South Broadway, 103; Central, 62; Highlands, \$53; East Side, 11; Berkeley, 10; total, 239.

Twenty have recently been added to the church in Berthoud. Greely is the seat of the State Normal School. It is an important center. The Christian Church in Greely is young. It has erected a comfortable tabernacle on ground that the congregation has already paid for. This temporary building has also been paid for. F. D. Macy is the preacher. He is a young man. Thank God for the young men.

Bro. Macy is doing good work at two points in the country not far from Greely. He closed a meeting a few days ago at one of these points with fifteen baptisms.

L. H. Humphreys, pastor at Longmont, has held a meeting in his home church in which twenty-three persons were added.

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**PISON'S CURE FOR CONSUMPTION**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Takes Good. Use  
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ed to the membership. A good meeting is in progress at Salida. J. F. Ghormley of Portland, Oregon, is assisting Pastor F. F. Cook.

J. W. Maddox, pastor at Golden, is in a meeting, assisted by Evangelist Ogburn.

Crayton S. Brooks, pastor at Colorado Springs, has received more than one hundred persons into the fellowship of the church during the last two or three months.

J. E. Pickett assisted F. F. Walters in a meeting at Grand Junction, during which thirty-six were added to the church.

Robert W. Moore held a three weeks' meeting with the congregation of which he is pastor at Colorado City.

Tidings of victory come to our ears from every part of the State. The items here jotted down are merely hints of what is going on in Colorado in winning men to Christ. The churches of all denominations are quickened. Hundreds have been gathered into the fellowship of all the churches during the winter.

Denver.

B. B. Tyler.

**EUREKA COLLEGE NOTES.**

Frank Sutton has been called to the church at Long Point. He will locate there after commencement.

H. H. Peters has accepted a call from the church at Rossville. He will move there in May, but will remain in college till June.

Chas. Scrivens is preaching half time at Mason. This is a new work and promises much in the future.

J. W. Street is holding a meeting at Donovan, where D. Howe has recently begun preaching.

J. N. Cloe is holding a meeting at Ellisville.

President Hieronymus and Prof. Jones attended the congress of Disciples at Columbia, Mo.

D. H. Bradbury preached at Lafayette, Ind., recently.

Chas. Hill has left school on account of eye trouble. He will locate with the church at Ludlow.

The College Glee and Mandolin clubs will give an entertainment in Eureka April 4. They have given concerts lately at Canton, Farmington, London Mills, Rutland, Magnolia, Pekin and Secor.

Last week Harry Howard of Australia entered college. Our colony of foreign students is gradually increasing. We now have three students from England, one from Japan, one from Canada and one from Australia. We are expecting still others from Canada, England and Australia next fall.

The Ministerial Association has recently been reorganized. The following officers were elected: F. S. Nichols, president; D. Howe, vice president; J. W. Street, secretary; R. Nay, treasurer. Regular meetings are to be held every week. The programs will consist of sermons, papers, debates, book reviews, etc. Last week J. W. Street read a paper on "Evolution." J. H. Bullock.

Personality preaches louder than profession.

The church will have to be honest before it can help men to be holy.

Most people take the devil's pills while trying to lick the sugar off them.

You may hide the Bible in your heart, but you cannot keep it secret there.

It requires an effort for workmen of brawn to sympathize with workmen of brain.

**If You Knew**

you could be relieved of that periodic or chronic, nervous or sick headache in a few minutes, would you continue to suffer?

Especially when you are assured of the fact that the remedy is perfectly harmless, and will have absolutely no other effect, except to relieve and cure the pain.

**Dr. Miles'****Anti-Pain Pills**

will bring such relief, quick and sure.

That is not all. They will prevent and cure all kinds of pain—Neuralgia, Backache, Rheumatism, Menstrual Pains, Stomachache, etc.

Gen. A. Jacobs, merchant, Lima, Ohio, recommends Dr. Miles' Anti-Pain Pills as follows:

"I am anxious that all should know the virtue of these pills. I have used them for years, and consider them marvelous in their instantaneous relief of headache and all pain, while they leave no disagreeable after-effects."

Sold under a guarantee that first package will benefit, or druggist will return your money.

25 doses, 25 cents. Never sold in bulk.



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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. Bell Co., Hillsboro, O.

**WHY  
\$200,000  
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MISSIONS?**

**BECAUSE**—We should correct our neglect of this great work.

**BECAUSE**—It is the ripest field in the world.

**BECAUSE**—It is our base of supplies. The Missions receiving assistance from our Home Treasury sent \$2,340.66 to our Foreign Society in 1904.

**BECAUSE**—Our own brethren—our own flesh and blood are asking help to establish churches—we should certainly hear and heed their cry.

**BECAUSE**—The Home Board did more work last year than any previous year in our history—165 churches organized and 16,861 additions by our Home Missionaries. This work is a success.

**BECAUSE**—It is the work of the Lord Jesus Christ—to win souls in America. We should be about the Lord's business.



Ask your minister about the Offering the first Lord's Day in May. Full supplies of envelopes; literature, papers, etc., sent on application to the Secretary.

In answering advertisements we ask our readers to please mention the Christian Century.

**NEBRASKA SECRETARY'S LETTER.**

State Evangelist Whiston closed at Elwood on the 15th and began at Minden the 19th. The Elwood meeting resulted in four baptisms, three by statement, three reclaimed. The roll was revised and some needed house-cleaning done, leaving the church in better order than it has been in years. Bro. Geo. Gray of Kearney preached at Elwood on the 19th.

The Putman-Egbert meeting at Talmage resulted in 26 baptisms, 11 otherwise. A good Bible school of nearly 60 members was organized with Geo. Coryell as superintendent.

J. W. Walker, who has been recuperating his health on a farm near Miller, will take up the regular work at Fairview church, north of Elm Creek, about April 1st. His P. O. address will be Elm Creek.

District No. 1 convention at Brownville, April 4-6. Let all the churches in that district take due notice and plan to have a good, large delegation present.

District No. 2 convention at Lincoln First church, April 12-14. This will be a central point, and easily reached by rail. We ought to have the largest convention of years.

District No. 3 convention meets at Omaha, April 18-20. For this district, Omaha is exceedingly easy of access.

Clay Center church rejoices in three more confessions at regular service on the 19th. A. G. Smith is the preacher there.

The church at Bloomington expects to occupy its rebuilt house in May.

The state board meets at Lincoln, First church, on the 28th inst.

The secretary will present state work at Hastings on the 26th.

The meeting at Louisville continues at this date with D. A. Yutzy leading the forces. Some additions had resulted at last report, which will be mentioned at the close of the meeting. We hope to get this church in better working order and some regular preaching as a result.

The secretary will preach at Wymore on the 9th of April in an effort to get the work moving again.

The Columbia trip had to be given up on account of too much to do. Plans will get broken up and the wires crossed sometimes. Then everything has to give way to the missionary wagon.

The Wilkinsons will start to the States about April 1st, so I am credibly informed. We shall give them a glad welcome back to Nebraska. Bro. W. continues to improve in health. Dr. and Mrs. Alton have taken up the work in their stead. This leaves Nebraska "in charge" of Porto Rico mission for boys.

What about the national convention? Are you planning to go? It is to be held at San Francisco, Cal., beginning August 17th. The rate of railroad fare is \$50 from Missouri river points, round trip. Go one route and come back another. \$12.00 extra if one wants to go to Portland also. I should be glad to have all those who are thinking of going to write me, so that we can be planning a route that will be most satisfactory. One should go in companies as the journey is long, and without congenial companionship would prove dreary. If possible the return trip should take in the Grand Canon of the Colorado. Write me.

W. A. BALDWIN.

Lincoln, Nebr.

**CLEVELAND AND VICINITY.**

W. F. Rothenberger has just closed a very successful three years' ministry at Ashtabula. During his pastorate there the house has been rebuilt, making it modern, commodious and inviting, and the congregation has been largely increased. A splendid work has been done among young men. During the last month of Bro. Rothenberger's stay twenty-seven persons were received to the fellowship of the church at the regular services. He goes to the University of Chicago for special studies. He is succeeded in the pastorate at Ashtabula by L. R. Hotaling.

An excellent work is being done at Highland ave. by F. D. Draper, pastor of the Lakewood Church, who preaches there on Sunday afternoons. In a recent meeting thirty-one persons took their stand with us. An organization will be effected with about fifty members. There is a growing community there and a good field for growth.

Three persons have been added by letter at Miles ave. and one by confession and baptism recently. E. P. Wise of the Cedar ave. has been holding a meeting with Pastor W. C. Prewett at Wellington. A goodly number of additions have been gained and the meeting is proving a great blessing to the church.

At Birch st. there have been seven additions in recent meetings.

W. H. Rogers of Swampscott, Mass., was in the city last week in the interest of the "out-of-debt" movement in that church. He reports the prospects excellent; that by April 19th, the time set for their anniversary, the entire indebtedness will be provided for.

W. B. Hartzog, pastor of Immanuel Baptist Church, this city, read a paper before our Ministers' Association at its last meeting on "How I Would Preach Baptism." He has given the address frequently before Baptist audiences, and always acceptably. It would be generally and heartily endorsed by our brethren everywhere. While not stating the question precisely in our phraseology, his position on baptism is substantially the same as that held by the Disciples. He has made himself intimately acquainted with the history of our movement, reads the Christian Evangelist regularly, and has all of our principal treatises on baptism in his library.

Evangelist Ward of Boston, who has been holding evangelistic services in a number of Cleveland churches and for two weeks addressed great noon-day meetings in the Lyceum Theater, is an independent Bible student, and a fearless teacher of what he believes. He is identified with the Baptist denomination. He has reached simple Bible ground in many things and proclaims a message which has led many of our ministers who have listened to him to say, "That man is a Disciple, though perhaps he does not know it."

In Glenville the Baptist, Presbyterian, Methodist and Christian churches are engaged in union services which have developed a delightful spirit of unity. Since the meetings began we have had a local option contest forced on us by the liquor interests, who wished to vote the town wet under the Beal law. The Christian forces rallied and made a splendid fight, and though there seemed heavy odds against us, gained the day and our town will remain dry. The meetings will continue. M. B. Ryan.

**FIGURES DO NOT LIE,**

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere. Vernal Palmetto (Palmetto Berry Wine). Every reader of "Christian Century" can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, LeRoy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

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are afforded via the Nickel Plate Road. With solid through trains to New York City and intermediate points, via both Lackawanna and West Shore Roads, and to Boston and other New England points, via the Nickel Plate and West Shore and Boston & Maine Roads, travelers via that popular low rate line are offered all modern conveniences. Excellent Dining Car Service, meals being served in Nickel Plate dining cars on American Club Meal Plan, ranging in price from 35 cents to \$1.00. No excess fare charged on any train on the Nickel Plate Road. Chicago depot, Van Buren and La Salle Sts., the only railroad station in Chicago on the Elevated Railroad Loop. City Ticket Office, 111 Adams St. 'Phone Central 2057.

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We now have a good cloth binding that we sell at the rate of \$50 per 100 copies.

Everything considered, **The Praise Hymnal** is the lowest priced church music book published. A returnable sample copy mailed free. Anyway send for a list of commendations which will be sent free.

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I want the address of every sufferer so that I can send my wonderful new 3-fold treatment.

Piles lead directly to fistula and cancer. I have discovered a treatment which cures and I want to send it to every one who has Piles, Ulcer, Fissure, Prolapses, Tumors, Chronic Constipation, or other rectal troubles. Write to-day. If you are fully satisfied with the benefit received send me One Dollar. If not, the treatment costs you nothing. You decide. No matter whether you are having your first attack or have suffered 40 years, my 3-fold Absorption Treatment is guaranteed to cure you, just as it is curing thousands of others. No other remedy ever made such a record. You can see that I couldn't afford to make this offer if the treatment didn't actually cure—to stay cured. My valuable new Pile Book (in colors) comes free with the approval package—all in plain wrapper. Write to-day to Dr. Van Vleck Co., TT 8, Majestic Bldg., Jackson, Mich. Do it now.

**Special Legislative Bulletin From Illinois Local Option Campaign.**

The Judiciary committee, to which the local option bill was referred on Tuesday, March 21, heard its friends on Wednesday, March 29, and its opponents on the following day. Attorney J. F. Burke appeared for the league and made the statement and argument. Superintendent Anderson was present for the purpose of answering questions, and was cross-questioned over a wide range for about an hour.

The liquor dealers were represented by Hon. John Barton Payne of Chicago, who appeared at the instance of the United States Brewers' Association. Mr. Sweeney, whose other name is Dennis, spoke for the Retail Liquor Dealers' Association, and Mr. Harris, the attorney for that association.

The case put up by the opponents of the bill was extremely weak, and was mainly an attempt to excite prejudice.

The Judiciary committee is entitled to great credit for the promptness with which the matter has been taken up, in view of the other business claiming their attention, and the friends of the bill appreciate highly the general courtesy and spirit of fairness manifested by the committee and its chairman, Hon. John B. Castle of Sandwich.

It is expected that action will be taken next week. The friends of the bill have fifteen minutes on Wednesday, April 5, to answer some of the points raised by the opposition. It is expected that the action will be favorable. The chances of the bill's passage continues to increase.

W. H. Anderson.

**From the Home of Alice of Old Vincennes.**

H. W. Laye recently preached at Wheatland for the writer, on one week evening. There were four additions at the close of his sermon.

Brother Laye held a meeting at Spencerville, Ind., that resulted in 26 additions. Twenty-three of them were by confession and baptism.

P. C. Cauble held a great meeting at Oblong, Ill., the last month. It was a great meeting. There were 56 additions. Forty of these were by baptism. One man who had been a pronounced infidel was brought to the Lord. He had in his possession a fine infidel library. These books, to the value of more than \$300, he publicly burned.

The church at Oaktown has accepted plans for its new building. It is to be of brick and stone. It will cost about \$8,000 when completed. The erection of it is to be commenced at once.

We passed our apportionment here for the Foreign Missionary Offering. It is the first time in the history of the church that such a thing has occurred. The spirit of missions is growing with us.

Harvey H. Harmon has resigned his work at Columbus, Ind. He has gone to Nebraska. We were very sorry to learn that he had given up the Columbus pastorate. He will evangelize some before he takes another pastorate. He commences a meeting at Aberdeen, S. D., on Sunday, March 25. He did a fine work at Columbus.

The No. 12 District Convention will be held at Vincennes on May 4-5. The program will be one of the strongest that has been prepared for some time. L. E. Sellers and Richard Edwards are to be

the chief speakers. We are looking for a very large attendance.

Zack T. Sweeney of Columbus, Ind., paid the writer a visit recently. It was the first time that we ever had the privilege of meeting Brother Sweeney. We hope to have him preach for us some Sunday in the near future.

E. L. Powell of Louisville, Ky., will be with us on the evening of April 25th to deliver his famous lecture, "Citizenship In the Republic." A large house will greet him. At the present time he is in a meeting with T. J. Clark at Bloomington, Ind.

L. H. Stine of Lawrenceville commences a meeting with the church at Palestine, Ill., on Monday evening, March 20th. Bro. W. A. Curtis, the pastor of the Palestine Church, will supply for Bro. Stine on Sundays while the meeting is in progress.

William Oeschger.

**Victor Dorris' Meeting at the Central Church.**

Des Moines, Iowa, March 20, 1905.

Yesterday the Central Church closed a four weeks' meeting with Victor W. Dorris of Georgetown, Ky. To say that the preaching was well done is only scant praise of the masterly work done by this strong man. The Central Church has in the last twenty years enjoyed the best work of many of our greatest evangelists—Black, Updike, Smith, Myers, Tyler, Scoville and others. This high

## Eczema

Ordinary "medicated" soaps are nothing but soap and have no medicinal effect.

Glenn's Sulphur Soap disinfects, heals eruptions, eczema and cures itching.

One cake of this soap contains more pure sulphur than does a whole box of other "sulphur" soaps. You can be

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succession was admirably followed by Dorris. Never have Central people heard stronger scriptural sermons. The evangelist, a commanding physical figure,



## Sunday-School Supplies

### MONTHLY.

#### Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with Lesson Books or Quarters.

### WEEKLY.

1. **The Little Ones**, for the Little Folks, with Beautiful Colored Pictures in every number.

2. **The Young Evangelist**, for the pupils of the Intermediate Department, with bright pictures, Lessons and Entertaining Stories.

3. **The Round Table**, for Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information.

4. **Our Young Folks**, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family.

5. **Bible Lesson Picture Roll**, printed in eight colors. Each leaf, 20 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set.

6. **Christian Picture Lesson Cards**. A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter.

### QUARTERLY.

1. **The Beginner's Quarterly**, containing a series of lessons for the very little people, arranged along Kindergarten lines.

2. **The Primary Quarterly**, containing a preparation of the International Lessons for the Primary Department.

3. **The Youth's Quarterly**, designed for the Intermediate and younger Junior Classes.

4. **The Scholar's Quarterly**, prepared for the older Juniors and younger Seniors and members of the Home Department.

5. **The Bible Student**, designed for Advanced Students, Teachers, Superintendents and Ministers.

6. **Bible Lesson Picture Roll**, printed in eight colors. Each leaf, 20 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set.

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**Christian Lesson Commentary.** The most complete and satisfactory commentary on the lessons for the entire year published by any people. The only commentary on the lessons for 1905 published in the Christian brotherhood.

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## The Blind Made to See

Mrs. A. E. Kaufmann, 6711 Union Ave., Chicago, had been condemned to a life of blindness by some of the best occultists in the country, in fact not a single one of them would promise any sight whatever for her. **To-day she is Cured.** The

## Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, **beware of delay**, for **delay means blindness**. Cross eyes straightened without the knife by a new method which never fails.

Write for my latest book on the eye which will be sent FREE. A postal will do—write to-day.

**P. C. MADISON, M. D., Suite 272, 80 Dearborn St., CHICAGO**

ure, is a still more commanding intellectual figure. Lucid and logical, cogent and convincing, he presents the plea of the Church and Christ, as few men can. His diction is superb and his manner incarnate earnestness. A vivid word picture of the pulpit orator was given by Edwin A. Nye, editor of the Daily News, this city, reflects the general opinion of the Central Church:

"The past week as I listened to several sermons by Dr. Victor Dorris of Kentucky, who is holding a special series of meetings at the Central Christian church, I discovered that Dorris does some of the things that critics call anathema. When he gets in earnest there is exuberance of gesture.

Dorris is from the bluegrass region of Kentucky and is as high-spirited at times as the famous thoroughbreds of that region. He is at his best when stirred up. His oratory, when he gets into the sweep of that exhalation which only comes to the born orator, is forceful, fiery, positive, compelling—with charm. If Demosthenes' definition of oratory—"action, action, action"—is true, Dorris fills the definition. Require him to stand still behind his pulpit or a little to the side (after the manner of the polished pulpit) or to his hands—that would be the end of him. But he is an orator—every inch of him.

"This evangelist has the first requirement for effective public speech—sincerity. He believes in his message. And he makes you believe he believes it. And that is the difference between the actor and the orator—a subtle but tremendous difference."

The music was in charge of Mr. Bert MacRae and Miss Kathryne MacRae, brother and sister, both of this city. The chorus was directed by Mr. MacRae, while Miss MacRae did the greater part of the solo work. She is unquestionably one of the few great gospel solo singers in the Brotherhood and more than sustained her great reputation in the Central meeting.

Mr. MacRae is a young man of exceptional promise, with a fine baritone voice of splendid quality. He leads a chorus with promptness and effectiveness and carries the entire congregation with him. As a personal worker he is always a valuable factor in a meeting. All in all, the Central Church had a fine combination in evangelist and singers in its last meeting.

The results were very satisfactory in every way. Though contending from the first with untoward conditions, we nevertheless had 104 accessions in twenty-five days. The Central Church will hold Victor Dorris, as it does other noble evangelists, in most grateful memory.

H. O. Breeden.

A little three-year-old miss, while her mother was trying to get her to sleep, became interested in a peculiar noise, and asked what it was.

"A cricket, dear," replied the mother.

"Well," remarked the little lady, "he ought to get himself oiled."

**PORTFOLIO OF PIPE ORGANS**

**FREE**—Any member of a church that is getting ready to purchase a Pipe Organ may have a copy of the Portfolio Free. In writing please give the name of your church.

**LYON & HEALY, CHICAGO**

Builders of the Theodore Thomas Orchestra Hall Organ and other organs of the very highest grade.



Memorial Chapel Leland Stanford University, Palo Alto, Cal.

#### HO! FOR SAN FRANCISCO!

To the undersigned has been assigned the task of caring for the mass of brethren who shall attend the National Convention at San Francisco next August 17-24. It is our purpose to leave no stone unturned in making the trip as comfortable and as profitable as possible to the delegates. A very favorable rate has been secured from the railroads, viz.: the lowest limited one fare. For all delegates who wish to visit Portland it is the rate granted to the Lewis and Clark Exposition. The terms of sale are very favorable. The tickets are good for ninety days and can be extended to November 30th. Stop-overs will be given at all points on direct lines west of Denver, El Paso and corresponding points in the Rocky Mountain states.

San Francisco is the center of a most interesting section of country. During the convention many points of interest can be visited, chief of which are China

Town, the Cliff House, on the Pacific Ocean and the Dolores Mission. After the convention a day each should be given to Oakland, Alameda and Berkeley, the State University, to Mt. Tamalpais and Marin Co., and Stanford University at Palo Alto.

From San Francisco one can go either by the Coast line, or by the way of the San Joaquin Valley. In the heart of the latter is Fresno. Here can be seen a system of intensive farming, by means of irrigation, in what was but a few years ago a barren desert. Thence the tourist can go to Los Angeles, or he can return to the Coast and go south via San Jose, whence a by-trip can be made to Mt. Hamilton—the Lick Observatory. Thence to the Big Trees and Santa Cruz, to Pacific Grove and Del Monte, thence to Paso Robles and Santa Barbara; thence to Los Angeles. A week or more should be given to this city and its vicinity. Santa Catalina Island, thirty

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miles out in the ocean, should not be missed, nor the bathing at Long Beach or Santa Monica. Pasadena and Mt. Lowe should be seen whence the whole panorama of the wonderful San Bernardino Valley spreads out before one. This valley is the seat of the greatest orange growing industry in the world. Its beautiful cities—Pomona, San Bernardino, Riverside and Redlands are imitable.

Address any communication to the undersigned. Hiram Van Kirk, Chairman of the Transportation Committee, Berkeley, California.

W. M. White, General Chairman, San Francisco, California.

#### ELIJAH MARTINDALE.

Elijah Martindale departed this life Feb. 28th, 1905, at Dayton, Iowa. He leaves a wife, Mrs. Anna E. Martindale, and daughter, Mrs. Dr. M. F. Anderson, both of Dayton, and a son, Dr. W. H. Martindale of Marengo, Iowa. He was born June 2, 1843, at Buchanan, Mich. He became a Christian in boyhood.

Bro. Martindale was for many years one of the sweet singers of the Christian church. He also composed some popular songs. Among them being, "Old Fashioned Roses," "O, Wondrous Cross," and "O, Hear His Voice."

He was too much occupied in the cultivation of song, and too strenuously given to the maintenance of manhood to strive for riches. His was a life of love and song. For fifteen years he was my constant friend, my devoted Christian brother, and I witnessed the testing of his character both in prosperity and adversity. For three years we sustained the relations of singer and evangelist. Our souls were often tried but he was never found on the wrong side. He loved the truth, and never hesitated to stand for it though he stood alone. He sang the truth in tenderness and love. The harp is silent, but Heaven has one more chief musician; the lips are forever stilled, but the sweet memory of their songs will yet win many souls to God. Dear brother in Christ, we rejoice at any victory.

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## REMARRIAGE OF DIVORCED PEOPLE

William Oeschger

It may be of some interest to the readers of the Christian Century to learn of the stand that the ministers of our city have taken on the subject of the remarriage of divorced people. There were so many divorces granted by our local courts, and in most cases such divorced parties, one or the other, and sometimes both, were remarried in a very short time; that at one of our meetings the matter was taken up by the ministers. After a thorough discussion of the subject they all came to the conclusion that it was time for the church of God to vigorously protest against such an unholy practice. That there must be made by the servants of God a protest against the remarriage of all parties who have not been scripturally divorced. Finally the following resolutions were drawn up and signed by all the ministers of the Vincennes Ministerial Association. The resolutions are here given:

"Whereas, The family is the unit of society and the bulwark of permanent and salutary government, and marriage is also not a human contrivance, but an estate instituted by God himself, in time of man's innocence; and,

"Whereas, The estate of matrimony was honored and beautified by our Savior when he wrought his first miracle at Cana of Galilee; and,

"Whereas, This estate is commanded by St. Paul to be honorable among all men, and therefore is not to be entered into unadvisedly or lightly, but discreetly, reverently and in the fear of God;

"Whereas, The Savior saith, 'What God hath joined together let no man put asunder'; and,

"Whereas, 63,000 divorces were granted the last year in the United States, separating about 240,000 persons from the safeguards of home, condoning scandalous offenses against morality and purity, inflicting injustice, sorrow and misery on many innocent persons, undermining public morals, offering carnal temptations to the weak and to the vicious, and scandalizing modern civilization;

"Therefore, we, the members of the Ministers' Association of Vincennes, in loyal obedience to the law of Jesus Christ, do hereby agree henceforth to perform no marriage ceremony between any persons either of whom has been divorced on any other ground than that of marital infidelity, and in this latter case to give marriage only to the innocent party, evidence for divorce for such person being first furnished in a legal decree, and not by the mere statement of interested parties."

Twelve ministers in our city signed the compact. The result is that these parties now go to the different justices of the peace for marriage. The city press highly commended our course. The public has given its hearty approval. We hope to have other ministerial associations in the state take a similar stand. In time we hope that there may be brought to bear on our courts and legislatures an influence that will result in conditions that will not make it as easy, as it is now, to get a divorce. And when the law will make it not so easy to be again married, then people will be more careful about entering into the married state and also more thoughtful about leaving it. We ask our fellow ministers everywhere to join us in this crusade against the divorce evil.

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# Preachers' Conference and Summer Training School

The efficiency of the preacher is the solution of the problem. It is by the foolishness of preaching that the world is to be saved. Anything, therefore, that increases his efficiency is a step toward the solution. Arrangements are completed for a Conference of Preachers and a Summer Training School, with a special thought of the preacher's power in the pulpit. Dr. Edward Amherst Ott, who has trained more of our young men for their pulpit work than any other man among us, has been secured to give a special course of lessons, and these will be offered in connection with the summer session of the Ott Schools of Expression, operated at the Institutional Church, corner Monroe and Francisco Streets.

## Special Advantages

A special opportunity for most practical lessons in voice culture and for some sensible advice in regard to pulpit action and gesture will be features of this school. A chance to meet for a six-weeks term preachers from other churches, from country and from city, to ask and hear answered questions of pastoral theology and sermonic difficulties will make this course an exceptional opportunity for any man who has the Master's cause at heart, and who feels that it is a duty to succeed.

Bible lectures will be given by a carefully selected group of practical men, both laymen and preachers, which alone would make the Conference and Training School invaluable.

### An Opportunity

"The Christian Century" has decided to offer scholarships to this work, the regular price of which is \$30.00, to all interested readers of the "Century," on the cooperative plan. Any preacher who would like to take advantage of this course, or any church or society wishing to throw this opportunity open to the preacher of their church should address immediately for particulars.

All preachers or individuals interested should make application for the scholarship and write at once for particulars.

### Pastoral Helpers

The same chance will be extended to pastoral helpers, and a course in Bible reading, extemporaneous speaking, and general elocution will be especially interesting to the women who are making this their life work. Dr. Ott has planned to give four free scholarships in his regular classes to four pastoral helpers next year. These will be selected from the class next summer. The number of scholarships available is limited, and immediate response is, therefore necessary.

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